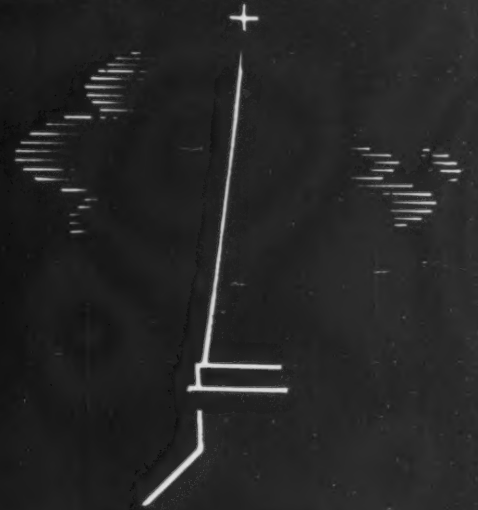


NOVEMBER 1961



HERITAGE



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FOR
YOU**

See page 4

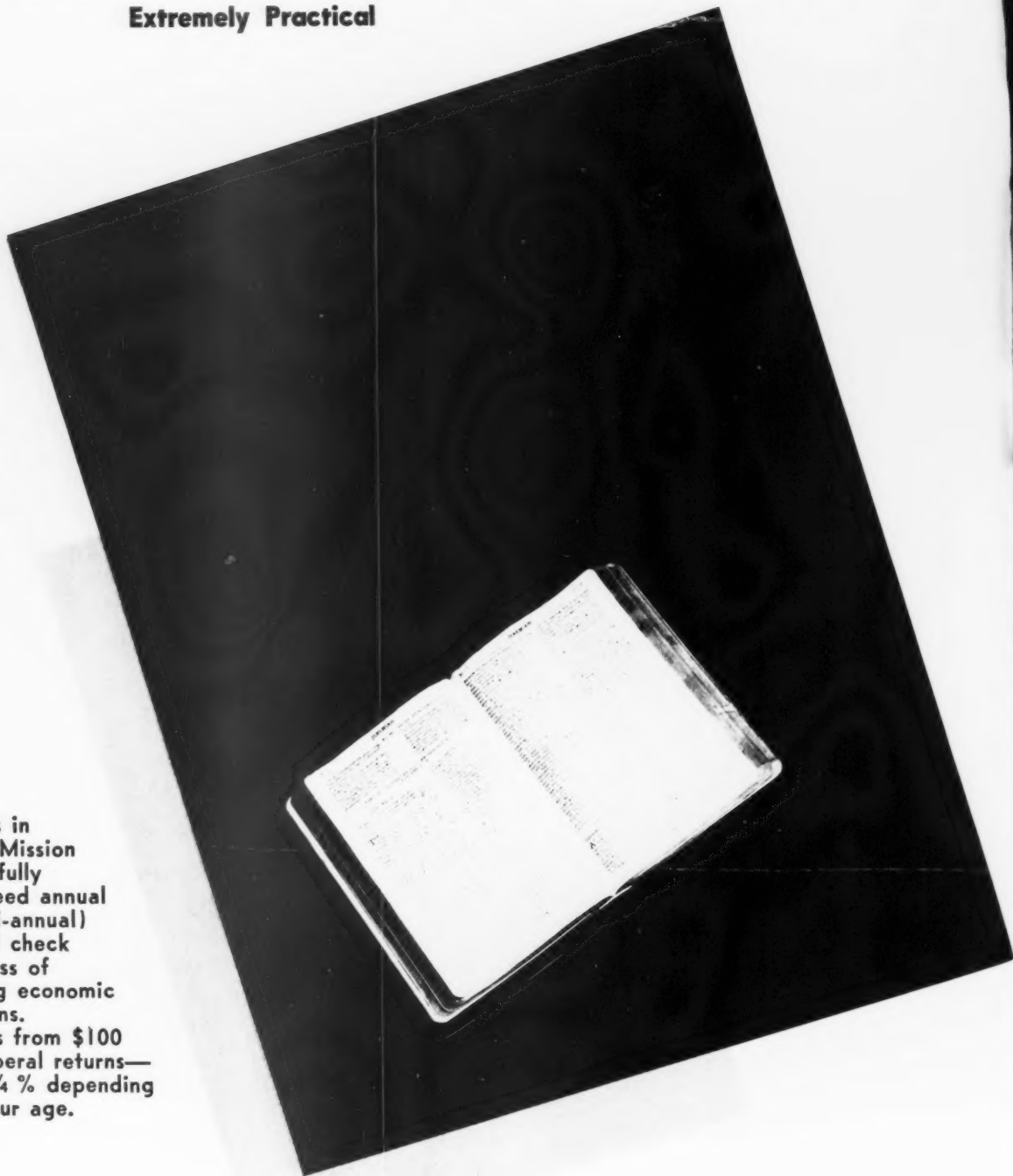
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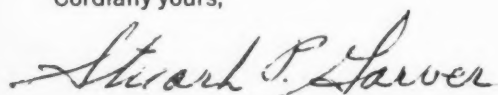
I am sure it has occurred to you that if CHRISTIAN HERITAGE has meaning and importance for you, it will have interest and value for some of your friends. You can think of some friends who are just as concerned as you are over the growing power and influence of the Roman Catholic Church. They will appreciate receiving month after month a magazine which brings them information they can obtain nowhere else regarding Roman Catholic Action at home and abroad.

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On the business reply envelope attached to this letter you will find: (1) space to enter your own subscription renewal; (2) a place to renew gift subscriptions you may have sent us a year ago and (3) space to enter your 1961 gift subscriptions.

Cordially yours,



Stuart P. Garver,
Editor



November, 1961

STUART P. GARVER, Editor

Volume 22

Number 9

AS WITH BOUNTY

"The pastures are clothed with flocks;
the valleys also are covered over with corn"
(Psalm 65:13).

As with bounty
Doth thy hand
Give us, Father,
Peace of land,

Fruitful season,
Fields of grain,
Verdant pastures,
Plenteous rain,

Wooded highlands,
Flying birds,
Quiet meadows,
Flocks and herds,

As in mercy
Thou dost give,
Life abundant
We would live,

As thy justice
To forbear,
For our neighbor
We would care.

Hands toil hardened,
Lips that smile,
Steps that go
The second mile,

Eyes that often
Look above,
Souls awakened,
Hearts that love,

Of life's purpose
Well aware,
This our earnest,
Humble prayer.

J. Paul Sutton

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NOVEMBER, 1961

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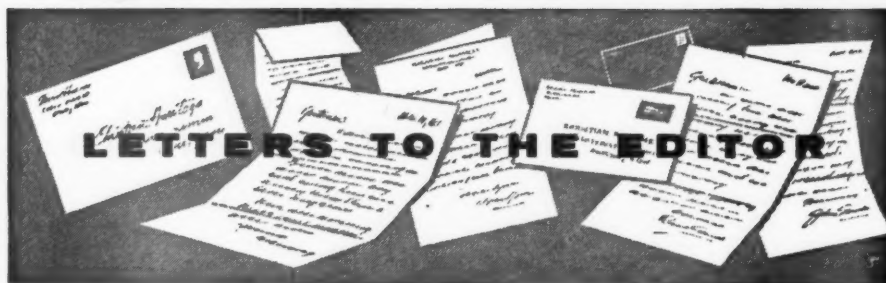
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In the *New York Times* newspaper there was a statement made by my own minister before one of his sermons in which he said we need first-hand statements by Roman Catholics themselves. He spoke of the older generation of Protestants as being "hobbled by paranoia." I sent him "While America Sleeps," underlining statements by Roman Catholics themselves.

I am very grateful to you for making that booklet available!

S. E. F., New York

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to be commended in offering this type of material which, to my knowledge, is not available in any denominational literature.

Keep up this important evangelistic mission in America.

H. K., Illinois

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I would like to order the **CHRISTIAN HERITAGE** magazine for my home. Being trained in Romanism, I can read your magazine with perfect understanding of your aims.

During my four years of service in Europe, I was the Assistant to the Chief Chaplain, served Mass in St. Peter's in Rome, and while stationed in Vienna had a small part in the transfer of St. Stephen's crown.


Rev. G. E. B., Pennsylvania

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More Help Needed

I have seen your booklet "Clerical Fascism in Austria" by J. J. Murphy. Please send all that you can afford of similar material to aid us in our campaign against the forces of perversion.

We are making house-to-house missionary and evangelistic visits. Additional workers are being recruited.

We are under financial pressure. Our ministers must manage as best they can. Yet the Lord is giving us more volunteers.

B. A. R., Trinidad, W. I.

Confession

Last night my little boy
confessed to me

Some childish wrong,
And kneeling at my knee
He prayed with tears.

"Dear God, make me a man
Like Daddy — wise and strong,
I know you can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head.
"Oh God, make me a child
like my child here —
Pure, guileless,
Trusting Thee with faith sincere."

—Andrew Gillies

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NOVEMBER, 1961

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Victims of Tragedy and Grief

No. T-1 above is An Kwang Hi. His father, a peddler, was killed in a traffic accident. His mother was so shocked she died in childbirth, the baby also. He was cared for by a pastor, who brought him to our Seaside Orphanage, where he has two brothers and a sister.

No. T-2 is Kim Duk Soon. Her father, a Buddhist Monk, died when she was two years old in 1959. Her mother, having no means of support for her five children, wandered and begged until September, 1960 when Rev. Hwang of our Canaan Widows Home took her in with her family.

No. T-3 is Bak Hui Choong. His father was crushed to death in a mine disaster. His mother, unable to care for him, later abandoned the boy and disappeared. He begged his bread and slept in doorways until he was brought to our Eternal Light Orphanage.

Each day our children are taught the Bible, sing Christian songs and earnestly pray. They attend church and Sunday School and are led to receive Jesus Christ as their personal Saviour. Grasp this great opportunity to help train a child for Christian leadership in Korea.

The ESEA is caring for over 10,000 orphans, children of lepers and war widows. Its work is known widely because its message has gone out month after month in various ways including publicity in this and numerous religious and secular magazines. It serves more than 12 million meals each year. Help us expand our 108 Homes. Each one is a Christian institution with Bible-believing Staff and Board members. Sponsors are needed to take many more ragged, forsaken children into our Homes ahead of Korea's winter. Write or phone NOW!

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EDITORIAL

STUART P. GARVER



THANK GOD FOR YOU!

Thank God for you, good friend of mine,
Seldom is friendship such as thine;
How very much I wish to be
As helpful as you've been to me—
Thank God for you!

When I recall from time to time
How you inspired this heart of mine,
I find myself inclined to pray,
"God bless my friend this very day"—
Thank God for you!

So often at the throne of grace
There comes a picture of your face
And then instinctively I pray
That God may guide you all the way—
Thank God for you!

Someday I hope with you to stand
Before the throne at God's right hand,
And say to you at journey's end,
Praise God, you've been to me a friend—
Thank God for you!

The author of these lovely lines is unknown, but somewhere in every life there is the consciousness that in such friendships we, too, have found the true spirit of thanksgiving. Our forefathers were rough hewed characters carved out of marble, their very ruggedness making them conquerors of a whole continent. Yet once a year they acknowledged their need for each other and with grateful praise recognized that He who established them together in their new world was none other than the Maker of heaven and earth. Our National Thanksgiving, therefore, is a time when all of us review the bonds that tie us together as American citizens, fully dedicated to the noble adventure of life, liberty, and the pursuit of happiness.

Too often our turbulent years obscure the strong undercurrents of the democratic life we share in common with all our countrymen. We are a strongly opinionated people, independent, and, to use a typical

American phrase, ruggedly individualistic. Competition among us can be fierce at times, and the casualties are high in every area of our sprawling territory. But let no one mistake our rivalries as weakness nor interpret our heated arguments as a selfish disregard for the preservation of our national greatness. We may sometimes scrap like brothers, but we can never forget we are fifty united states pledged to defend the honor of our fathers faith and freedom. In other words, we are very conscious of a form of life which we can enjoy only as we share it together. We give thanks to God for the friendships of a working democracy.

This is the meaning of our Thanksgiving Day, and we reach the holiest moment of the Day when we face up to the fact every last man of us must "appear before God, to give an account unto Him for the deeds done in the body." What we are to our neighbors today will have profound meaning for us when we stand together in the presence of the Judge of all the earth. For He has made it abundantly clear that any man who hateth his brother cannot possibly say he loves God. It is just this respect for our brother's plight that inspires much of our social welfare legislation and foreign aid programs today. Nevertheless, we must remember that these programs for assisting our neighbors and underdeveloped countries, as essential and commendable as they are, fall short of the highest expression of Christian thanksgiving. Humanism recognizes the profound fact that I am my brother's keeper, but fails to provide Someone to keep me. Or, as Christ warned St. Peter: "When thou art converted, strengthen thy brethren." True Christianity has always insisted upon conversion first and then looked for service to one's brethren as the normal and inescapable demonstration of our saving faith. Converted to Christ he enters into an alliance for progress that is "financed" by all the riches of God for the salvation of his brothers. In supplying them the riches of God in Christ Jesus he is able to say — "Thank God for you!" "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy" (I Thessalonians 2:19).

The THANKSGIVING of FOOLS

EDITORIAL

A fool's thanksgiving is described by the Apostle Paul in the first chapter of his epistle to the Romans. "For the wrath of God is revealed from heaven," he writes, "against all ungodliness and wickedness of men who by their wickedness suppress the truth . . . for although they knew God they did not honor Him as God or give thanks to Him, but became futile in their thinking and their senseless minds were darkened." To suppress the truth by ungodly conduct is to stifle the voice of genuine thanksgiving to God.

Such conduct becomes shockingly repulsive when it springs from the clergy as was the case with the Roman Catholic priest, Rev. Richard Crowley, a prominent fixture in Las Vegas Strip hotels. Known for his "late, late Mass" held in hotels that feature nude variety shows, the priest was given an all-night farewell party by Las Vegas top entertainers. (He is being transferred to Springfield, Ill., by his Superior.) Included in the list of "star" entertainers were Madam Barons' can can dancers, Louis Prima and Keely Smith, Eleanor Powell, Lionel Hampton, Milton Berle, Pearl Bailey, and Mitzi Green. The drinking, rollicking, revelry was intended to be a tribute to the "faithful" priest in Strip Row.

In far away Newark, New Jersey, another group of Roman Catholic priests prepare for a flow of frothy frolic at their local K. of C. headquarters by applying for a State liquor license. The following Notice of Application was published in the local newspapers of that city.

Notice of Application

Take notice that St. Antoninus Holy Name and Rosary Altar Society has applied to the Board of Alcoholic Beverage Control of Newark, N. J., for a plenary retail club license No. C-B 7, for premises situated at 318 South 9th St., first floor and basement, Newark, N. J.

Objections, if any, should be made immediately in writing to Louis Cerefice, chairman of the Board of Alcoholic Beverage Control of the City of Newark, City Hall, Newark, N. J.

Very Rev. W. B. Sullivan, O.P., President
337 S. Orange Ave., Newark,

Very Rev. J. H. O'Callahan, O.P., Vice President
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209 S. 10th St., Newark,

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431 S. 11th St., Newark,

June Magnusson, Vice Pres. Rosary and Altar Society
14 Grain St., Newark.

When ordained clergymen thus give their official blessing to programs that contribute to the breakdown of the moral strength of men their offering of thanks-giving to God is reduced to the level of hypocritical pretense—the thanksgiving of fools. It makes little difference what church ordained them so long as their acts are countenanced by their superiors or go uncondemned by the congregations they serve. For our people have sunk to the lowest depth of moral degradation when, as the apostle Paul wrote, "Though they know God's decree, that those who do such things are worthy of death, not only do them, but approve (or have pleasure) in those who practice them" (Rom. 1:32).

The moral strength of any nation is not simply the sum total of our individual perfection—as though we were like a barrel of good apples in which one must expect to find a few "bad" ones—rather it is the consequence of our total resolution to honor God as God in the conduct of our private and public affairs. We obviously cannot call Him, "Lord, Lord," and do not the things He has commanded without destroying the moral fabric of our American society. Let Christian people in every state of the Union, and let clergymen especially remember, that judgment must begin at the house of God, with the spiritual leadership of the land. Thanksgiving of fools can only become the praise of wise men as we judge ourselves in the merciful presence of Almighty God, our Maker and Redeemer.

SECOND CENTURY PROTESTANT PREACHERS



by Dr. W. Stanley Rycroft

*Secretary for Research
The United Presbyterian Church in the United States of America*

A moving incident took place in Rio de Janeiro, early in the morning of August 13, 1959. The evening before, the Presbyterian Church of Brazil had celebrated its one hundredth anniversary, from 8 p.m. to midnight, with a service in the largest Presbyterian Church, known officially as the Presbyterian Cathedral. Presbyterians from the great city, ministers from all parts of Brazil, missionaries from the interior, representatives of sister churches, the Moderators of the General Assemblies of the United Presbyterian Church in the U.S.A. and the Presbyterian Church, U.S., the Chairman of the Commission on Ecumenical Mission and Relations, prominent members of the Commission and members of its staff—all these were present. The President of Brazil was also there to give an address. What was the significance of the date? One hundred years before, on August 12, 1859, Ashbel Green Simonton landed in Rio and began his work as a missionary of the Presbyterian Board of Foreign Missions. August 12, 1959, a group met in a hotel in Rio at 8 o'clock. The Moderator of the Brazilian Church and several leading ministers had been chosen to confer with a representative group from the United Presbyterian Church in the U.S.A., which included the Moderator of the General Assembly, the Chairman of the Commission, several Commission members and staff persons.

The Moderator of the Presbyterian Church of Brazil opened the meeting with these words: "One hundred years ago today, Ashbel Green Simonton was in this city. He was probably in some hotel. Just what he was doing we do not know. He may have been

praying, he may have been writing. Whatever he was doing, he was alone. He was probably the only Presbyterian in this city. Today, a hundred years later, we are together, you from the mother church in the United States, and we from the younger church in Brazil. We are here together because your church sent us Ashbel Green Simonton to bring the Gospel of Jesus Christ to Brazil. The second century begins this morning." Those who were present listened in deep silence and there was an indescribable feeling of oneness in Christ and in the fellowship of His Church. "Mission" and "Relations" met in that oneness of faith.

PRESBYTERIAN MISSIONS

United Presbyterians have been at work in Latin America for over a century. Two Presbyterian ministers, John C. Brigham and Theophilus Parvin, arrived in Argentina in 1823, but their work was discontinued in 1825. They were sent out by the American Board of Commissioners.

At the invitation of a group of Colombians a Presbyterian Mission was established in Colombia in 1856 when H. B. Pratt arrived. The first Presbyterian congregation was formed in 1861, but not one Colombian was among the six members. It was not until 1885 (almost thirty years after Pratt's arrival) that Colombians joined the Church. The first Protestant school in Colombia was founded by the Presbyterians in 1866.

Officially, Presbyterian work was begun in Chile in 1873 when David Trumbull, who had been in the coun-

try since 1845, transferred from the Foreign Evangelical Society to the Presbyterian Board of Foreign Missions. David Trumbull was not only an outstanding pioneer missionary, but he also left a deep imprint on the life of the nation as the friend and counsellor of statesmen. Toward the end of his career of over forty years among the people of Chile, he became a citizen of the country in fulfillment of an earlier vow that if Chile ever changed its laws to permit civil marriage and burial of non-Roman Catholics in cemeteries, he would show his gratitude by becoming a Chilean. The day he died, the Chilean Congress suspended its session in honor of this distinguished and beloved citizen.

Missions were established in Brazil in 1859, in Mexico in 1872, in Guatemala in 1882 (at the invitation of President Rufino Barrios), in Venezuela in 1897. United Presbyterians also participate in the United Andean Indian Mission, established in Ecuador in 1945, and conduct a Spanish Language School in Costa Rica, which serves missionaries of many other boards and agencies. United Presbyterians serve on the staffs of the Union Theological Seminaries in Buenos Aires, Argentina, and in Matanzas, Cuba.

But we must first understand what is meant by the term "Missions." At different times during the past hundred years, as we have seen, Presbyterian Missions were established in different countries. When we speak of the Central Brazil Mission, we refer to an entity or an organization, composed of missionaries. We can also say that the Central Brazil Mission

has a mission to fulfill. The United Presbyterian Church sends its missionaries out because it feels it is called of God to carry out a mission in His name.

Presbyterian Churches have been established also in Latin America and it can be said that they, along with The United Presbyterian Church in the U.S.A., have one common mission or purpose, which is to proclaim the Gospel and to make a corporate as well as an individual witness to Jesus Christ, so that He may become regnant in the hearts and lives of individuals, and His Lordship may be established in communities and nations.

One of the great facts of our time is that more and more it is being recognized that what we call "mission" is now the task of the whole church, and not just the task of "missions." In Latin America, therefore, it is the task of the Presbyterian churches as well as the missionaries and fraternal workers, to assume this new missionary responsibility in a day of tremendous challenge and opportunity.

Let us examine briefly the mission of the Presbyterian churches in Latin America.

According to our Reformed Faith, the Church is the body of Christ and His chief organ for the establishment of His kingdom. The Church is not an end in itself. It has doctrines, but there is no doctrine of the Church as such. Salvation is through Christ rather than through the Church.

This is one of the points at which we differ from our Roman Catholic friends, for they claim that their church is the embodiment of the Kingdom, since Christ, they believe, handed His Kingdom over to Peter and his successors.

The significance of the mission of the Presbyterians in Latin America grows largely out of the failure of the Roman Catholic Church to mediate a vital Christian faith to the people of Latin America.

Elsewhere I have tried to show that there is much religion and all too little Christian faith in Latin America. Jesus was opposed to religion in His day, and nowhere in the Bible is the Christian faith called a religion.

Religion is man's attempt to reach

God through the performance of, or participation in, some act, whether it be a ceremony, a ritual, a penance, or just plain good works. But that is not the Christian Gospel. In the greatest drama in history the initiative was on God's side. "God was in Christ, reconciling the world unto himself," as Paul says. We can only "reach" God, or know Him, by faith in His redeeming work in Christ, in the surrender of ourselves and the acceptance of divine forgiveness. It is a faith in a Risen, Living Lord.

Thus our mission to Latin America is to proclaim this Gospel of salvation in Christ, and to present a message of hope, of power and new life. It is the message of a living Christ to a people who have known only a dead Christ.

There is increasing recognition among Roman Catholic writers and thinkers that the failure of their church in Latin America has produced a great vacuum in the life of the Latin American people. Father Willard A. Jabusch, writing in the Roman Catholic Weekly Commonwealth (Sept. 9, 1960), on the theme "Protestants in Latin America" said, "The spiritual poverty of the people has been recognized and has become an accepted fact." Referring to the basic theme of the Protestant message, Father Jabusch said, "It would seem to be this: it is not religion in a formal, ecclesiastical sense, but living faith in a living Saviour that is the only hope of the men and nations of Latin America."

The Presbyterian Church has a distinct contribution to make in Latin America because of some of the tenets of the Reformed Faith. We can only state these briefly:

- (1) The living God has revealed Himself fully in Jesus Christ, and He is working out His purpose in history.
- (2) The future is with the people of God, the new humanity; life, whether it be in the Church or in the world, must be adjusted to God's sovereign will and purpose.
- (3) There is a dignity in honest labor, and there is need for everyone to be engaged in work. Dr. Mackay applied this to the contemporary scene

when he said, "Today a burning problem exists around the globe, especially in undeveloped countries, which all Calvinistic Presbyterians and all Christians must face. It is the problem of the idle rich who live merely for pleasure, and of feudal barons, many of whom are absentee landlords, whose wide acres and princely estates are founded upon human misery."

- (4) The Christian has a responsibility for the secular order, and a duty to do his utmost to bring the life of the world into harmony with God's moral order.
- (5) God alone is Lord of the conscience.

(continued on page 32)

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Gateway to Understanding

Entrance to Christ's Mission
at Sea Cliff, N. Y.

Consultative Conference on Roman Catholicism

A Special Report

A second conference on Roman Catholic Action in this hemisphere (the first, in April, 1960 at Buck Hill Falls, Pennsylvania) was held at the Christ's Mission Home in Sea Cliff, New York, September 29. Representatives of evangelical missionary agencies working in Latin America were invited to discuss the needs of Protestant forces in the face of mounting pressures in Roman Catholic programs for recouping their losses in South America and the rapid inroads Communism is making in the political life of their exploding populations.

The Rev. Stuart Garver, Executive Director of Christ's Mission, reported that Bishop Roger E. Veke-

man, writing in *Ave Maria* (Jan. '60) declared: "What we have to face realistically is that the Church (Roman) is losing Latin America. That means practically one-half of the Catholics in the world. And that could be a crisis within the Church even more serious than the Oriental Schism or the Protestant Reformation. The problem is that serious."

How the Roman Church plans to prevent such a disastrous loss of people, power, and prestige becomes evident when one puts together the many parts of the missionary strategy being organized to advance Catholic Action in every country from Alaska to Argentina, said Mr. Garver. The Bishops no longer speak of Canadian Catholics or Latin American priests; they think only in terms of the whole western hemisphere

A festive scene at the Conference luncheon after the busy morning session.



and plan a coordinated strategy of Canadian, United States and Latin American missionaries under the bishops of these major Roman Catholic bodies.

This hemispheric diplomacy, the conferees were told, covers the fields of education, radio and TV, the press, movie productions, labor, housing, credit and banking, industry, clinics, charities and churches. Every phase of public life, at every level of society will feel the pressure of the Roman Church in this next decade. There will be a great influx of "foreign" priests to head up the work of papal volunteers and win new converts for the Church. They will adopt many of the tried and proven techniques used by Protestant missionaries for a century, and with almost limitless resources in money and personnel their strategy constitutes one of the biggest challenges ever to confront evangelical missionary societies.

The present Washington Administration's new foreign aid bill provides that the President "in furthering the purpose of this act, shall use to the maximum extent practicable the services and facilities of voluntary, non-profit organizations registered with, and approved by, the Advisory Committee on Voluntary Foreign Aid."

in Latin America

Taking advantage of this newest Kennedy Legislation, the Roman Catholic Church is already collaborating with the government in developing credit unions, co-operatives, saving and loan societies, and other community services. By such collaboration (the use of U. S. foreign aid funds) they are building schools, clinics, and food distribution centers.

But Dr. Clyde Taylor, a trustee of Christ's Mission just returned from an extensive fact-finding tour of Latin America, indicated this hemispheric strategy is not helping the Roman Catholic Church too much in Latin America. Resentments run high against the clergy whose distribution of U. S. surplus foods and services is put on a very mercenary basis by selfish priests who sell these products for fabulous profits. The attempt to "buy" converts by lavishing them with a liberal dole of food, material, or money never works.

Protestant missionary agencies showed little interest in cooperating with the government's share-the-wealth program. This is due largely to the lack of personnel and the sense of urgency felt everywhere to get on with the primary task of evangelizing the people of Latin America. Such evangelism, the conferees declared, must be in depth and extend to the instruction of converts in the deeper truths of the Christian Revelation. To this end the speakers urged that evangelical writers in Latin America must be encouraged to produce serious theological works for the training of new leaders in Protestant congregations.

Much of the afternoon session was spent in discussing the needs of Roman Catholic priests in Latin America who are leaving the Church of Rome daily. The Bolivian Indian Mission representative, the Rev. Joseph McCullough, spoke of the unusual success their Mission has had in this regard.

(continued on page 19)



The Rev. Robert Fortier, a former priest assisted by Christ's Mission, gave his testimony to Christ before the missionary leaders assembled at the Home in Sea Cliff, Long Island.



The Rev. Garnett Phillippe of the Inter-American Mission engages Dr. Floyd George in one of the many private chats which highlighted the Conference. Dr. George gave a heart warming report of God's work among Christian University students in Cuba.

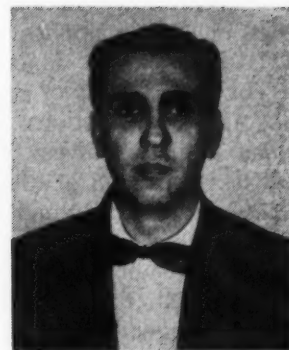


Part of the Latin American missionaries attending the Conference. They are left to right, front row: The Rev. Horace Fenton, Latin America Mission; the Rev. H. Clay Mitchell, Chairman of Christ's Mission board of trustees; the Rev. Paul Fryhling, trustee; the Rev. C. Wesley King, Free Methodist Church; the Rev. S. P. Garver, Executive Director; second row: the Rev. Joseph McCullough, Bolivian Indian Mission; the Rev. Mr. Poole, Soldiers and Gospel Mission; the Rev. Stephen Walegir, Assemblies of God; Mr. and Mrs. Olav Eikland, Evangelical Alliance Mission, the Rev. Arnold Williamson, trustee; back row: the Rev. Garnett Phillippe, Inter-American Mission; Dr. Clyde Taylor, Mr. Iver Iversen, the Rev. Louis Hutchins, Dr. Paul James, trustees; the Rev. Mr. Wylie, Wesleyan Methodist Church; the Rev. David Cornell, Worldwide Evangelization Crusade.

CASTRO

and the CHURCHES

by the Rev. Ernest Vasseur



Many prayers were offered during the Batista regime in Protestant churches and homes asking for a miracle that would put an end to the oppression of the Cuban people. Indeed, we were not alone in our prayers: only God knows how many Roman Catholics throughout the country were asking for the same.

But since all Protestants and Catholics are not pacifists, there were many who decided to take arms against Batista. Protestantism and Roman Catholicism were represented in great numbers—though unofficially—in the rebel army.

There was a great joy in all our churches when on January 1, 1959, Batista was overthrown. Most Protestants had either supported the revolution or been sympathetic to it during the insurrection phase. This support was even greater when the revolution came into power.

The main reason for this wholehearted support is found in the principles for which the revolution seemed to stand at the beginning. The Protestant Church had been like "A voice in the desert" in its preaching against gambling, drinking, prostitution, dishonesty, and other vices. When we saw for the first time in our history a government that was seriously trying to uproot them, we had to be enthusiastic about it. Protestants are freedom lovers, and it seemed evident that the hour of freedom had come to our country after seven years of tyranny. Protestants are for social justice and the revolution was emphasizing its need. Because we are also peace lovers, we applauded Fidel Castro when he affirmed that we no longer needed arms and when he began to transform military fortresses into schools.

Another reason for the enthusiasm with which Protestants supported the new government was its impartial religious attitude. We had had religious freedom since 1899, but most of our governments had been partial to the Roman Catholic Church and had contributed to its support, thus violating the Constitution of the Republic. The Protestant Churches had not received much recognition from previous governments. Now—for the first time—the Protestant ministers were called to the Presidential Palace and asked for cooperation. Special privileges were withdrawn from the Roman Catholic Church. Some pastors and lay members of our churches were called to occupy important positions in the new government, which action was interpreted by many as a sign that the revolution was really seeking men of Christian character in order to achieve an honest administration.

Doubts, however, soon began to appear in the minds of many thinking religious people. It was evident from Fidel's speeches, when he referred to the factors that led him to victory, that God was left out of the picture—that God did not count. But perhaps the first real alarm came to many persons when the name of God was erased from the Constitution of the Republic by the Revolutionary Government.

At least 95% of the Cuban people were supporters of the Revolutionary Government during the first few months. This percentage soon began to decrease and is continuously decreasing. Present pictures of the mass meetings are misleading in making any estimate, because there are many who attend because they are afraid of reprisals if they do not attend.

What has caused this loss of popularity?

The first thing is the present lack of freedom. Above everything, the Cuban people fought Batista because of a great desire for freedom. The tragedy about the Cuban situation is that there is less freedom in Cuba now than there has ever been during our history as a Republic—even less than during the Machado or the Batista regimes. The government controls the press, radio, and television completely. Anyone who does not agree exactly with all the dots and commas of any government declaration is considered a traitor, a counter-revolutionary, etc. etc. A system of public vigilance has been established to spy on every individual in Cuba.

Another thing is that the people have gradually been realizing that they were deceived. In his first public speeches, Fidel Castro repeatedly said that he was not a Communist, and that the revolution "was not red but olive green." The second part of his statements was true at that time, because most of the men who took part in the insurrection and the beginning of the revolutionary government were not Communists; but the first part, about himself, can hardly be true, because he pushed out of the government all those who opposed communism, established a Communist government, and put Cuba in the orbit of the Soviet bloc. He who was the leader and had the control of the "olive green" revolution, he, himself, was the one who turned it "red."

It has not been easy for many people to come to the conclusion that they were deceived. They had so much hope in this revolution and Fidel speaks in such convincing ways!

They did not want to see what was evident until the evidence was too strong to be denied. But many have passed from considering him almost as a god to picturing him as a monster.

The atmosphere of Cuba has become one of hate and suspicion. Not only hate against the "yankees," but also among Cubans. The revolution has divided institutions, churches, families, friends.

* * *

If all the above is true, how is it that Fidel Castro and his government still find supporters among the Protestants? (Because it is true that there are still Protestants—as there are still Catholics—who support Castro.)

I believe this is the first reason: Protestantism, or let us say Christianity, whenever it has been faithful to the Master, has had a passion for social justice and a concern for those in need. This has also been one of the major emphases in the program of the revolution. It is always our temptation to abandon "The Way" for a short-cut. The short-cut is nothing but a dead-end-road; it leads to a high wall of hatred, suspicion, state slavery, and terror, but some of our poor brethren still have the illusion that the short-cut will take them to the social justice they desire.

Second. We must not forget how powerful Communist propaganda is. By it some persons are led to believe that black is white and white is black. Of course, Christians should know better than that, because we have the specific admonition from our Lord: "Take heed that no man deceive you." But we have to recognize the tremendous influence of propaganda, and let us not forget that in Cuba the press, radio, television, and all the means of propaganda are absolutely controlled by the government.

Third. There are among the ranks of Protestantism many persons, as in any other movements in the world, who have not understood the movement to which they belong. Because Roman Catholicism had deviated from Christian doctrine and practice, the Reformation was necessary. *But to equate anti-Romanism or anticlericalism with Protestantism is simply foolish.* To believe that anything that goes against the Roman Catholic

CASTRO AND ROMAN CATHOLIC PRIESTS

There have been two mass movements of Roman Catholic priests out of Cuba thus far this year. The first exodus occurred last April after the rebel invasion at Plaza Giron. Many priests were arrested as leaders of the revolt but were gradually released after the ill-fated campaign. Of those released, more than 300, mostly foreign born, left the country voluntarily or were withdrawn by order of their superiors. A second group, about 150 — along with Bishop Boza of Villanova University, were ordered to leave the country in September. They had been accused of plotting the overthrow of the Castro government by organizing mass demonstrations in front of the Church of Charity. Cuba now has only about a quarter of her priests left and the feeling is openly expressed within the ranks of the Cuban hierarchy that those who fled the country should have tried harder to stay.

Church favors Protestantism is foolish. And yet some Protestants in Cuba and outside of Cuba seem to have interpreted Castro's attacks on the Roman Catholic hierarchy as a sign of friendliness to Protestantism. One of Communism's goals is to establish a society without God. Protestantism stands as much in their way as Catholicism. Of course, in Cuba where Catholicism has been much stronger than Protestantism, Communism naturally seeks to destroy the influence of Catholicism first, but it should be known that there are many Protestants who have suffered under the Castro regime, not because they are counter-revolutionaries, but simply because they have tried to live according to that Christian principle which says that "we ought to obey God rather than men."

* * *

Yes, the Protestant Church in Cuba is suffering and is facing greater difficulties than ever before.

a) All of our schools, which were such an important part of our work, have been taken over by the revolutionary government. The fact that the same thing has been done with all the private schools does not minimize the effect of this blow. Much money and effort were put in erecting buildings for Christian education which they will now use for Communist indoctrination. The classrooms of some of these schools were also used for Sunday Schools, but are no longer available for that purpose.

b) We have a shortage of Christian workers. Many of whom—missionaries, ministers and laymen—have had to leave the country. We have had

American missionaries in Cuba who have been real saints, who loved our country and sacrificed for it. They have had to leave because of the systematic anti-American campaign.

Some Cuban ministers have been victims of false accusations; some have been in prison, some have left the country.

c) Those who stay have to face a big problem: The lack of freedom to express one's thinking. The Protestant Church has emphasized the freedom of the pulpit. The preacher is a prophet who speaks what God reveals to him, whether men like it or not. But this can easily get you into trouble. A sermon on peace preached by the writer of this article on Palm Sunday of last year—in which he expressed once more the pacifist convictions he had been preaching in Cuba for twenty years—gave him the reputation of being a counter-revolutionary. Another preacher got into trouble while he was preaching on love. You have to avoid more than one basic Christian theme if you do not want to have problems with the revolution—or at least you have to be very careful in the way you express them. Which is another way to say that the Revolution

(continued on page 30)

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LABOR PRIESTS

by Francis J. Kieda



"No one can force the labor priest out of the labor movement now, not the suspicious labor leaders, or the Catholic conservatives, or the Communists. The labor priests are here to stay."

The Church of Rome claims to be the champion of the worker. Since the working class is the most numerous element of our population, the Roman Catholic Church must of necessity infiltrate the ranks of labor, and its organizations. It has been solicitous for the lot of the workingman from the dawn of the labor movement, being fortunately situated in this land of the free.

It has been otherwise in some countries of Europe. In France and Italy, for instance, the Roman Church has often become identified with the aristocratic and the opulent. In France just before the Revolution broke out the clergymen were more concerned with their privileges than with reform. Later generations of French priests were still not particularly social-minded. The result was that not long ago, in a desperate attempt to win back the working classes, some priests had joined those classes, living among them, giving up their clerical garb and working with them in the factories.

In the United States the hierarchy has been successful in keeping the laboring classes within the fold. Even before Leo XIII issued his famous encyclical *Rerum Novarum* (Of New Things), a blueprint for socio-economic activity, American Catholics were deeply interested in labor problems and the formation of labor unions. From the middle of the 18th century, they belonged to unions as rank-and-file members, officials and leaders, while various segments of the clergy occupied themselves in the development of organized labor.

The Knights of Labor and Other Groups

The business depression of 1873 and 1879 was a critical period in the American labor movement. The old national trade unions either went to pieces or retained a merely nominal existence. Employers sought to free themselves from the restrictions that the trade unions had imposed upon them during the years preceding the crisis. They consequently added a systematic policy of lockouts, of blacklists, and of legal prosecution to the already crushing weight of hard times and unemployment. Speaking of this period, McNeill says, "a great deal of bitterness was evinced against trade unions, and men were blacklisted to an extent hardly ever equalled," so that it became very difficult to find earnest and active members who were willing to serve on committees.¹

It became clear that "the open union" was not an effective means of combatting the tactics of capital. Hence "labor leaders met silently and secretly," and advocated an organization "hedged about with the unimpeachable veil of ritual, sign grip and password," so that "no spy of the boss can find his way in the Lodgeroom to betray his fellows."

One of the secret organizations was the Molly Maguires, which employed violent methods. The ranks of this group were filled with Roman Catholics. Another organization, the Knights of Labor, used peaceful methods. From 1873 to 1878 it maintained extreme secrecy, but the Roman Church opposed this. At a convention held in Philadelphia in

1876, a decisive stand was assumed with regard to the matter of secrecy, and it was resolved to make the name and objects of the order public. The ritual was changed so that a member of the Roman Catholic Church might "if he considered it his duty, confess to his father confessor . . ."

Uriah Stephens, the Grand Master Workman, who was a Baptist, disapproved of these concessions and resigned from the leadership, being replaced by Terence V. Powderly, a Roman Catholic born of immigrant Irish parents. In 1881 Powderly persuaded the Knights of Labor to remove the quasi-religious element from the ritual and also to abandon much of its remaining secrecy. But the difficulty with the Church was not yet over. In 1884 Cardinal Taschereau of Quebec after consultations with the Vatican, issued a condemnation of the Knights. Cardinal Gibbons of Baltimore came to the rescue. Favoring recognition of the Order, he was able to secure the Pope's approval.

As to separate Catholic Labor groups, Cardinal Gibbons voiced his opposition to them. John Ireland, Archbishop of St. Paul, said in 1901 that "at the time of the crisis over Catholic membership in the Knights of Labor, the suggestion was made by certain officials of the Roman

¹McNeill, George, *Labor Movement: The Problem of Today*, Boston and New York, 1887, p. 154.

²*Ibid.*, p. 398.

³Quoted in the *Pittsburgh National Labor Tribune*, October 8, 1880, from a speech by William M. Davis, State Secretary of the Ohio Miner's Union.

⁴*Ibid.*, July 9, 1881, *Progressive Age*, Chicago.

Curia that the American Catholic workmen be organized into separate labor groups. Cardinal Gibbons was quick to answer that he did not believe such to be 'either possible or necessary' in the United States. Expressing his admiration for efforts of that sort made in the lands where the workers had been victimized by the enemies of religion, he added: . . . but thanks be to God, that is not our condition. We find that in our country the presence and explicit influence of the clergy would not be advisable where our citizens without distinction of religious belief, come together in regard to their industrial interests alone. The Cardinal frankly confessed the danger in Catholics associating with laborers who might be atheists, Communists, and anarchists. But, said Gibbons, 'It is one of the trials of faith which our brave American Catholics are accustomed to meet almost daily, and which they know how to disregard with good sense and firmness.'⁹⁵

The Influence of the Roman Catholic Hierarchy

Many archbishops, bishops, and priests have played a prominent role in the labor movement. Cardinal Gibbons and Archbishop Ireland have already been mentioned. Bishop John Lancaster Spaulding of Peoria, Illinois played an important part during the anthracite coal strike of 1902. This marked a turning point in the history of labor in that the basic issue of the right of labor to confer through its representatives with the industry was fully formulated by labor and management.

The Rev. Peter C. Yorke of San Francisco acted as a mediator in 1901. When the Employers' Association of that city organized to destroy unionism, Yorke defended it, founding the *Leader*, a paper which argued for the rights of the Teamster's Union. Urging moderation, he forestalled the outbreak of violence the employers had hoped to foment as a pretext for bringing in the state militia. Five years later he arbitrated another strike.⁹⁶

Archbishop Hanna of San Francisco also acted as an arbitrator in the agricultural strike of 1933 and

was made a chairman of the National Longshoreman's Board the following year. Monsignor John F. Boland was very influential in labor circles in New York State. Bishop Francis J. Haas of Grand Rapids, Michigan has been, among other things, a member of the National Labor Advisory Board during 1937-39 and chairman of the Shoe and Leather Industrial Commission, handling more labor disputes than most of the mediators in this country. The Rev. John P. Monaghan helped to found the Association of Catholic Trade Unionists, while the Rev. John Friedl, a Jesuit of Kansas City, was nationally famous as arbitrator.

Monsignors John A. Ryan and William J. Kerby of the Catholic University of America, Washington, D. C., have participated extensively in the labor movement.

The Jesuits, Peter E. Dietz and Terence Shealy, were pioneer educators of workers in the early 1900's. In 1911 Shealy established a school of social studies at Xavier College, New York City, which was later transferred to Fordham University, in the Bronx. This action initiated the labor school movement.

In 1917 the American Catholic Bishops issued an advanced program of social reconstruction and nearly all of its recommendations have found their way into Federal and State legislation.

The Social Action Department of the National Catholic Welfare Conference, established in 1920, exerted a tremendous influence in the field of labor. Workers' schools and labor institutes were founded to train workers, supervisors, and employers in such subjects as the social teachings of the Roman Catholic Church, social legislation and movements, union organization, problems, ethics, economics, public speaking, parliamentary law and procedure. Courses for Catholic laborers were started at St. Joseph's College, Philadelphia, in the early 1930's. In 1936, the Xavier Labor School was organized in New York City.

The Rev. Benjamin L. Masse, a Jesuit priest, is a prolific writer on Labor questions, and associate editor of *America*, a Jesuit weekly magazine. He has expressed the hope that

a wage contract will some day become a partnership of a sort.

In March, 1956, the Rev. John E. Wise, another Jesuit priest of Loyola College, Baltimore, was named arbitrator for Maryland's emergency Arbitration Board in a bill adopted by the House of Delegates. Setting up of the emergency board with a specified arbitrator was determined upon as a solution to situations arising between capital and labor and which were unable to be agreed upon without the aid of an impartial chairman.

In the past several decades many priests have been connected with labor and management in various capacities, just to mention a few more: the Reverend Rice, Drolet, Higgins, Clancey, Shortell, Cary, Smith, Cronin, William J. Kelly, O.M.I. (Oblate of Mary Immaculate), who served as chairman of the New York State Labor Relations Board for more than six years, and John T. Powers, who acted as arbitrator in about 35 Boston waterfront disputes.

Victor Riesel and Aaron Levenstein, in an article written in 1955 and entitled, "Labor Priests," declared that "there is a new power in American labor today—the 'Labor Priest' . . . No one can force the labor priest out of the labor movement now, not the suspicious labor leaders, or the Catholic conservatives, or the Communists. The labor priests are here to stay."

Papal Pronouncements on Labor and Their Application

Purportedly, it was the American Catholic hierarchy that contributed enormously to the formulation of Leo XIII's great encyclical, *Rerum Novarum*, on the condition of labor and principles that should guide the industrial field. He encouraged priests to exert their influence by applying "all the energy of their minds, and all their power of endurance." These words were taken to heart especially by the Jesuits as well as many dio-

⁹⁵Ellis, Monsignor John Tracy, "American Catholicism Today," *The Catholic Mind*, March-April, 1961, pp. 139, 140.

⁹⁶Considine, John L., "Father Yorke, Champion of Human Rights," *The Ave Maria*, Vol. LXXI, pp. 200-208.

cesan priests who began to establish schools for workers all over the country.

Leo XIII had written, "workingmen's association . . . must pay special and chief attention to the duties of religion and morality, and . . . social betterment should have this chiefly in view," for "the foundation of social laws being thus laid in religion, it is not hard to establish the relations of members one to another, in order that they may live together in concord and achieve prosperity."

In the Discussion Club Outline, added to the Encyclical, *Rerum Novarum* (pages 46, 47), the Rev. Gerald C. Treacy, S.M., declares, "The question of the hour is the condition of the workers. It is for the interest of all classes in the State that it be rightly and reasonably settled. It is for the Christian worker, especially, to decide it aright on Christian principles guiding their organizations. The Christian Labor Union is the ideal." Here the term "Christian" is consistently employed for "Roman Catholic." In the same manner Christianity in the following words of the Club Outline means Roman Catholicity. "Governments must see to the passing of just labor laws, employers must remember their duty, employees must make every lawful and proper effort. Religion, which is the root solution, calls to all to return to real Christianity." The Rev. G. C. Treacy indirectly proclaims that all workers should join real Christianity, by which he means the Roman Catholic Church.

Immediately, he continues to state that "the Church of Christ will not be found wanting and now calls on all her priests to throw into the conflict every energy of mind and will," echoing the words of Pope Leo XIII. "Under the direction of the bishops they will spread doctrines of Christian living," that is within the framework of Roman Catholic laws, "cherishing in their own lives and stimulating in the lives of others Charity, the queen of virtues, without which the happy result all long for cannot be attained."

The Roman Catholic clergy, wherever they are connected with labor unions, are endeavoring to instill these various principles and impress

them even upon members of other denominations. In this way the ultimate goal is to reap a huge harvest for the Church of Rome.

Association of the Catholic Trade Unionists

On the 40th anniversary (May 1931) of Leo XIII's *Rerum Novarum* Pope Pius XI issued his encyclical entitled, *Quadragesimo Anno* (Fortieth Year) in which he urged the formation of an Association of Catholic Trade Unionists. Six years later the Pope's appeal was honored by the founding of such an organization in New York City. The Association of Catholic Trade Unionists helps Catholics fulfill their obligation to put Christian social principles into practice among the vast body of workers who comprise the trade union movement. It is an organization of Catholic working people who are members, or are eligible to become members of established labor unions. The ACTU operates labor schools, publishes labor periodicals, provides free legal assistance to workers and advisory service on particular union problems.

In reality a pressure group, the ACTU operates inside the labor unions. Their prime purpose is to augment Roman Catholic power in all labor movements. It is under absolute domination of the clergy, and for this reason, it seems, it has exerted little influence. Being independent, the common laborer follows his own mind and impulses, brooking no interference from clerical interlopers. Even Roman Catholic leaders are prone to excoriate the ACTU. Daniel Tobin, former boss of the International Brotherhood of Teamsters, once stated: "I have repeatedly advised our membership that under no circumstances should we allow religious cliques of any kind within the organization of labor" (*Union Journal*).

Roman Catholics and AFL-CIO

George Meany, one-time president of the AFL-CIO, in March, 1956 in Newark, New Jersey, to offset any Communist influence and any other influences not agreeing with the papal encyclicals, made the following re-

marks: "The papal encyclicals, beginning with that of 1891 by Pope Leo XIII, have guided the American Labor movement down through the years because they fit in perfectly with the American scheme of thinking. . . .

"Pope Leo pointed out the interdependence of capital and labor, saying it was not necessary for one to be hostile to the other . . . and that capital cannot do without labor or labor without capital.

"He offered a remedy that fits in completely with the American Labor movement and the democratic ideal of the founders of our nation. He suggested that the workers organize in order to advance their state of life."

Incidentally, Meany received the *Rerum Novarum Award*, named after Leo XIII's famous encyclical of 1891, which is presented annually to a Catholic, who has "distinguished himself in the field of labor-management relations by fidelity to the principles of the social encyclical."

This same award was presented to Joseph D. Keenan of Washington, secretary of the International Brotherhood of Electrical Workers and a member of the AFL-CIO executive council since 1955. In accepting the award from St. Peter's College, a Jesuit institution, Keenan called the labor movement "the organ by which the teachings of the social encyclicals are implemented."

He also said that since the publication of the *Rerum Novarum* 70 years ago, great advances were made by labor, which benefited the Church, making it possible for the Roman Catholic worker to give more attention to religious practices because of increased leisure, and enabling him, through adequate wages, to finance the expansion of the Church. He criticized so-called right-to-work laws and the inequity of the national social conscience.

Referring to Communism, Keenan stated that "it is the Catholic Church and organized labor that form the greatest bulwark against atheistic Communism." Here he failed to see the huge advances made by the Com-

¹The Register, Denver, Colorado, March 25, 1956.

munists in Italy, France, Poland, Hungary, Czechoslovakia, Yugoslavia, Lithuania, and many Latin American countries.

Bishop John J. Wright, celebrating a special Labor Day Mass in Pittsburgh last year, minced no words when he said that in modern society "workers and priests represent two of the principal factors which must be coordinated: Organized labor and organized religion." Organized labor, the Bishop continued, needs the Church more than ever before, adding that "emperors, barons, princes, plutocrats, or workers may achieve power without being religious—but they will never retain it, nor will they deserve it, unless they act in accordance with the dictates of reason, unless they seek the will of God and promote that common good of the multitude which religion seeks to establish." The religion mentioned here is the Roman Catholic faith, for there is no other true religion in the world today, according to the dogmas of the Church of Rome.

Pope John XXIII, too, had something to say on May 1, 1959 when Labor Day was observed in Italy. Addressing an immense gathering of workers in St. Peter's Square, Rome, Italy, he indicated that they represent all the workers of the world: "In you we see all the working people of the world. . . . We greet them all with fatherly enthusiasm; whether they accomplish their spiritual activity using the talents of intelligence and of culture; whether they use the strength of their arms in the service of society; workers in the fields and in the mines, in industry and in crafts, in the factories and in laboratories; those who work in the home and the shops, or rice plantations or in offices, all are equally dear to our heart." The popes have continually addressed all the people of the world without any distinction as to religious affiliation. Presuming to be Vicars of Christ on earth, they have ever desired to dominate all people.

The Right-to-Work Principle

Catholic authorities are not agreed

^aAbell, Aaron I., *American Catholicism and Social Action: A Search for Social Justice*, 1865-1950, Hanover House, Garden City, New York, 1960.

on this question, some preferring to outlaw compulsory unionism. Dr. Abell^a opposes the Rev. Edward A. Keller, C.S.C. (Congregation of the Holy Cross), of Notre Dame University, who is a defender of the right-to-work principle. Very few of the hierarchy have opposed it. In fact, in 1956, Archbishop Aloysius J. Muench (now Cardinal), a specialist in Economics, refused to sanction compulsory unionism. He maintained that such membership "cannot be imposed on the worker with absolute finality. There are situations in which he cannot, in conscience, be a member of certain unions; they may be radical and, in consequence, a danger to his faith and morals; they may advocate practices which are contrary to all dictates of the law of God and to acknowledged principles of right conduct; in conscience he cannot by membership abet or approve them. The late Archbishop Noll, editor of *Our Sunday Visitor*, disclosed that some 20 of his fellow bishops were polled, and it was found that the majority favored the right-to-work principle.

Dr. Abell's argument against the right-to-work principle appeared together with the declaration of the Vatican to the 1960 Semaine Sociale at Grenoble, in which Pope John complained of the "excessive socialization leading to dehumanization" endured from many organizations

including the trade union. He agreed that such unions could be beneficial, but added that to be so they must be "forms of free and spontaneous associations well ordered and oriented." Moreover, they must be "offered to, not imposed upon, the free choice of mankind."

The "liberal" dispute relative to the pertinence of the Pope's missive to our American trade unions has been settled by the November 20, 1960 Statement of the American Catholic Hierarchy on the "Need for Personal Responsibility" where 227 Cardinals, Archbishops, and Bishops have made the Semaine Sociale message their own, insisting upon freedom for the individual from compulsory membership in such organizations as trade unions.

Pope John XXIII will doubtlessly crystallize the thinking of the Church on this right-to-work principle and set the pattern for social action that will mark the next decade of labor programs in America. It will be closely studied by all responsible leadership in the labor-management field.



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2. _____	_____	_____	_____	_____
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A SONG OF PRAISE

by A Former Priest

Several weeks ago, I was visiting with friends of mine at their beautiful home provided by Christ's Mission in Sea Cliff, Long Island. Our conversation became a song of praise to the Lord for the tremendous blessings, both spiritual and material, received here. I could add my Amen to theirs, for I had also shared not only in the loneliness, heartaches, and insecurity of those first crucial weeks after the break with the Roman Catholic Church and priesthood, but also the genuine peace and comfort that followed an unqualified acceptance of the Lord as Savior. Our cursory review of the present position of the numerous men we had mutually known in close fellowship bore out an amazing fact: in recent years, Christ's Mission has been singularly successful in its rehabilitation program for former priests!

To the Protestant layman, unaware of the powerful spiritual and psychological bonds with which Rome ruthlessly shackles its priests to itself, Christ's Mission's reorientation program may sound superfluous. After all, the layman could quip, the former priest is able-bodied, intelligent, learned, and clever enough to earn a living. Let the Mission shelter him temporarily, furnish him with a few social and business "leads" and launch him without further ado. Oh, that it were so simple!

The three of us sipping coffee at the kitchen table are cases in point. Mr. A. is a former Seminarian from Spain. His deep-etched scar: a dear family who disowned him completely with no recourse for clemency. His ambition: service in the Lord's vineyard among the self-expatriated Puerto Ricans and Cubans of metropolitan New York. Mr. B. is a former

American priest-religious. His still-bleeding wound: a merciless cleavage with a comfortable past, full of solicitous friends and promising ministry. His recently realized desire: Christ's work as a Methodist minister. As for my past, it is dead and buried, thank the Lord. Suffice it to say that I share the same background as the majority of the Sea Cliff men. My sympathetic understanding of their plight stems from first-hand experience, therefore, I can rejoice with them all in Christ's Mission's "success story."

With no place to go, no friends to converse with, no credentials—with nothing but a heart full of slim hopes—I came to Sea Cliff. There I found a Home with all the warmth and understanding that word implies. This was to be my home for as long as I needed its shelter—with no strings attached. What thrilled me beyond words was that all about me resounded spontaneous laughter, gracious charity, and eagerness to help me in every conceivable way. Everything was so genuine, so sincere. The menial tasks and chores I performed freely could have flustered me, but they did not, for they were family activities lovingly done. If, at times, I missed the authority and leadership I had exercised previously, it was good to be relieved of the pressures of responsibility in order to anchor myself in the basic, fundamental condition of the lay person in the world and ultimately find myself.

Scarcely a month and a half after my arrival at the Home, the Lord gave me His wonderful gift of salvation by faith alone. Henceforth, my relationship to God could never be one of employer, but that of a child to his Father. From that initial grace my faith has grown stronger and

stronger; it is now the pivot of my life. From that day I suffered no more anxiety about sin and death, but a sustaining confidence in my merciful Savior. The by-products of this spiritual rejuvenation have been an abiding peace and a confidence which has helped me greatly.

Oh, during those first months at the Home I had certain minor frustrations, for instance, at the thought of being underpaid for work which was not quite up to my abilities and potential. I did complain occasionally, until I realized that the Mission had disbursed great sums of money in my behalf. God alone can reward the Mission not only for its financial generosity to the men whom it rehabilitates, but more so for the imponderables and priceless liberalities in terms of patience, charity, understanding, and sympathy not so easily recognized.

When I glance at the immediate past, I notice that everything I am and now have is more or less due to the Mission's help and encouragement. The home where I now reside was found for me by one of the employees at the Mission. The job I now hold in the booming electronics industry was found for me by an executive of the Mission, who, at my request, did not even mention my past.

All apprehension and gloom have disappeared from my life. What at first seemed insurmountable obstacles to me have given way to a bright future with chance for fulfillment and advancement. Although my classification now is strictly that of a Christian layman, I try my utmost to put the accent on "Christian." With this emphasis, I have been privileged to witness to non-Christians at work and in my social life. With the Word of God in heart and hand, I have been instrumental in confounding gross errors whenever I thought it wise to do so. How encouraging those words of John 3:16! Indeed, the Church is a fellowship of Christians, not a toll bridge to Heaven!

Consultative Conf. Lat. America
(continued from page 9)

Because of the apparent need of these Spanish-speaking priests, they have organized a work for these men much like that done by Christ's Mission for nearly 80 years. Other societies asked many questions both during and after the Conference sessions about cooperative efforts in this ministry to ex-priests.

The need for a Protestant primer on Roman Catholic doctrine and life was discussed, and it was acknowledged that the study courses prepared by Christ's Mission were greatly needed on the mission field. Valuable suggestions as to their use in training programs for missionary candidates also were offered by the leaders present at this Conference.

Such an inter-mission Conference is not new in evangelical circles, but this was without doubt a first attempt at collaboration on the special theme of Roman Catholic Action. The Rev. H. Clay Mitchell, trustee chairman, spoke for all present, saying: "It is a good thing for men to share together the responsibility of finding a workable strategy for missionary advance anywhere in the world. It was a profitable experience."

The Eastern Secretary for the General Council of the Assemblies of God, the Rev. Stephen Walegir, declared: "Our church is indeed interested in the good work of Christ's Mission since we, too, are faced with problems of adjustment for former Roman priests. I will be sending in my report to my headquarters, as they are most interested."

Sins of Modern Society

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WASHINGTON, D. C.:

EMERGING PATTERNS

One year ago the most widely debated question in America was: "What will happen if a Roman Catholic is elected President?" So intense were the arguments and so voluminous the tracts on the issue that many people in a sort of confused desperation adopted a wait-and-see posture. "Let's wait to see if Roman Catholic Kennedy can win the nomination before worrying about what may be the consequences of his election."

Today, after his first year in office, the question still receives no crystal clear answer. The Chief Executive has not only managed to survive the tough situation created by the pressures of the Roman hierarchy for Federal aid to parochial schools, but has diverted the accuser's finger away from himself to the Roman Catholic Cardinals. Senator Wayne Morse, D., Oregon, speaking before the annual convention of the American Federation of Teachers accused the Roman Catholic Church of seeking to block the "legitimate aims of a majority of our people through pressure tactics." Cardinal Spellman of New York violently protested the remarks of the Senator and accused him of being "an old friend who has turned against us (i.e. Roman Catholic people). So damaging were the Cardinal's remarks that Senator Morse was obliged to take the floor of the Senate to refute the charges, explaining: "If the press releases (of Cardinal Spellman's remarks) went unanswered, unintended harm to me might have resulted." But the Senator soon discovered that before he rose to protect himself the New York Senator (Keating) was already alerted to appear in order to protect "His Eminence Francis Cardinal Spellman . . . my

friend . . . when I was informed that the distinguished Senator from Oregon would attack the Cardinal on the floor."

Thus the tactics of the Roman leadership emerge: publicly challenge any elected official who opposes the designs of the hierarchy so that his political power and prestige is harmed; anticipate and be prepared to meet anything that puts the Roman Church or its hierarchy in a bad light. It is a ruthless policy of intimidation and self-glorification—not spelled out in so many words, to be sure, but to be abundantly demonstrated in the next three years.

Another interesting aspect of this recognition of eminent Roman Catholic persons and pronouncements was the congratulatory letter sent to Pope John XXIII by Secretary of Labor Goldberg upon the occasion of his social encyclical *Mater et Magistra*. It would have been a political blunder for President Kennedy to have sent such a formal letter, but his Secretary of Labor could do so without stirring up any animosity over the touchy religious issue. Nevertheless, as a member of the President's Cabinet, this letter was an official rec-

ognition of the encyclical by our government and is another example of how the prestige-image of the Roman Church is steadily being promulgated in Washington these days.

The following is the full text of Secretary Goldberg's letter to Pope John XXIII:

Your Holiness:

I have read with deep interest and appreciation your magnificent encyclical "Mater et Magistra." It is a worthy successor to "Rerum Novarum" and "Quadragesimo Anno." Like them, its influence upon modern thought and modern economic systems will be profound and beneficial. As a major social document advocating justice, it defines a cause in which people of good will of every faith and religious persuasion can share.

Your discussion of private property, the dignity and rights of working people, the freedom and responsibility of labor and management associations, the function of the State in safe-guarding the common good, and the need for personal initiative in social activity elucidates principles that we in the United States have sought to incorporate into our own social and economic ideals. Having spent much of my time before my present appointment as legal counsel to labor organizations, I know at firsthand the necessity for such clarity of purpose and firmness of vision. In speaking to the whole world of these essential matters, you have made an enduring contribution to the welfare of all humanity.

I would especially deem noteworthy the inspired
(continued on page 29)



VATICAN CITY: HEMISPHERIC DIPLOMACY

With the appointment of the long-time Apostolic Delegate to the United States, Amleto Giovanni Cardinal Cicognani, as Vatican Secretary of State we may expect increased interest to be shown by the Roman Church in American affairs. Three years ago Pope John had recalled the Cardinal to Rome doubtlessly as an advisor for Catholic Action in both North and South America so that his appointment as Secretary of State now gives him every opportunity to organize the Church for extensive hemispheric programs. With his vast knowledge of American life he is probably the chief architect of the new bureau of education launched last month in our nation's capital.

Called a "Latin American Secretariat for Academic Services" the new bureau has its headquarters on the campus of the Catholic University of America and is headed by a member of the Latin America Bishop's Council (CELAM). Its purpose is to help Roman Catholic educators in Latin America, where their schools are expanding in drawing on the experience of North American Catholic educators.

"It will also be concerned with in-

ter-American teacher exchange programs," according to the National Catholic press, "and with matters relative to Latin American students studying in the United States."

A conference between the Latin American and U. S. bishops marked the beginning of vast cooperative efforts undertaken by U. S. Catholics on behalf of the Roman Church in every Latin American country. A study committee of the Roman Catholic Press Association of the United States and Canada visited Latin America last summer to study the mass communication media and make recommendations to the new secretariate. Monsignor Mendoza frankly admitted it is the purpose of the Latin American Bishops to establish "three centers for coordinating Catholic Mass media efforts throughout Latin America. These he designated as Montevideo, Uruguay for press activities; Rio de Janeiro, Brazil for radio and television; and Lima, Peru for motion pictures.

This mobilization of the American bishops from Canada and both North and South America to control the schools and dominate the communications media of the whole hemi-

sphere indicate something of the tremendous priority given to the task of securing the position of the Roman Church here. Much of Europe has been lost to the Church, and the once proud claim to an exclusive right to Latin America as Roman Catholic territory has been seriously challenged by non-Catholics, so that it is imperative that a vigorous program of foreign diplomacy emanates from the Vatican and be zealously executed by the Bishop's Council in every part of the hemisphere.

The new Secretary of State is regarded as the world's foremost authority on the history of the Roman

Catholic Church in America and has written half a dozen books on canon law. As Apostolic Delegate to the United States, Cardinal Cicognani visited every diocese in the country; consecrated fifty-six American Bishop's, nearly a third of the country's total, and ordained 800 priests. A graduate of the Pontifical Seminary in Rome, he holds three doctoral degrees in the fields of philosophy, theology, and civil and ecclesiastical law. Sixteen United States universities have conferred honorary degrees on him, but he cherishes above all others his commission as a Kentucky colonel and his honorary chieftainship given him by the Osage Indian tribe.

He entered Vatican service as a member of the legal staff of the Roman Rota, the Supreme Court of Roman Catholic jurisprudence. The importance of the secretariat as well as the power of the Secretary can be judged by what Pope John XXIII said about the office. "The Cardinal Secretary of State is the first collaboration of the Pope in the government of the Universal Church . . . the closest and strongest helper of the Pope in the government of Holy Church."

THE CHURCH*

NO ONE CAN ESCAPE THE SUBLIME WONDER that is borne in upon the human spirit as he reads the words of our Lord Jesus Christ: "I will build My church and the gates of hell shall not prevail against it." And surely none can remain indifferent to the amazing declaration of St. Paul to the Ephesian disciples: "Christ loved the church and gave himself for it." Nevertheless, though the Church is of super-natural origin and the object of Christ's love, history is replete with the chilling effects of bitter controversy over its definition, description, and doctrines. That for which Christ gave Himself, and which He so tenderly refers to as "My church," suffers continuously because of the controversies that have been stirred up about it for nearly two thousand years.

What is the Church According to the Roman Catholics?

The Baltimore Catechism, copyrighted by the Confraternity of Christian Doctrine in 1957 states:

The church is the congregation of all baptized persons united in the same true faith, the same sacrifice, and the same sacraments, under the authority of the Sovereign Pontiff and the bishops in communion with him.

- (a) Since Baptism, according to the ruling of Christ, is the gateway to the Church, a person be-

comes a member of the Church on receiving this sacrament.

The same catechism denies all right to those outside the Roman Catholic Church to refer to their congregation as part of the church of Jesus Christ. The following is quoted from lesson 12 of the above-mentioned catechism:

Question: Which is the one true Church established by Christ?

Answer: The one true Church established by Christ is the Catholic Church.

- (a) Many churches which claim to be Christian have broken away from the one true Church established by Christ. These churches were founded by men who had no authority from God to found a church.

Question: How do we know that no other church but the Catholic Church is the true Church of Christ?

Answer: We know that no other church but the Catholic Church is the true Church of Christ because no other church has these four marks, *i.e.*, it is one, holy, catholic, and apostolic.

Even more astounding than these quotations from the revised Baltimore Catechism is the emphatic declaration of the late Cardinal Stritch, Archbishop of Chicago, in a pastoral letter of August 1954.

We wish it to be clearly understood that the faithful of the Church are not permitted to attend

assemblies or conventions of non-Catholic organizations or councils . . . she, the Catholic Church, is now and always has been the only spouse of Christ . . . (Quoted by Blanshard, "American Freedom and Catholic Power.")

From these quotations it is evident the Roman Catholic theologian views the church as a community the government of which God has handed over to the Apostle Peter and his successors, the popes. Any believer or group of believers rejecting the government of the Roman Pontiff cannot share in the life of the community or church and, therefore, is denied the right to be called Christian.

The Function of the Church According to Papal Definition

Roman Catholic catechisms state the purpose of the church is twofold: (1) to bring all men to eternal salvation, and (2) To teach, to sanctify, and to govern the faithful in matters of faith and morals. For the accomplishing of these primary duties the Roman Church claims that she alone is endowed by the Holy Spirit with the three-fold gift of supreme authority, infallibility, and indefectibility. What these terms mean will become clear as we examine the two-fold function of the church as given above.

The first function of the church is to bring all men to eternal salvation.

The catechism explains how this is done.

The Church instituted by Christ is the only way to eternal salvation. Christ gave the Church the means whereby man can be sanctified and saved.

The Church is enabled to lead men to salvation by the indwelling of the Holy Ghost, who gives it (not the believer) life.

Since Baptism, according to the ruling of Christ, is the gateway to the Church, a person becomes a member of the Church and is thereby saved on receiving the sacrament. ("Baltimore Catechism")

Furthermore, the writers of the catechisms anticipate the following question and answer it with intolerant

*Taken from CHRISTIAN HERITAGE Correspondence Course, Number 1. Full series available. Write to our Business Office in Sea Cliff, New York.

disregard for all other Christians.

Question: Are all obliged to belong to the Catholic Church in order to be saved?

Answer: All are obliged to belong to the Catholic Church in order to be saved.

- (a) The principle "It makes no difference what religion a person practices so long as he leads a good life" is deceptive because it attaches the same importance to the teaching and practice of a false religion as it does to the teaching and practice of the one true religion revealed by Christ and taught by His Church.

No one can be saved without sanctifying grace, and the Catholic Church alone is the divinely established means by which grace is brought to the world and the full fruits of our Lord's redemption are applied to men.

Question: What do we mean when we say, "Outside the Church there is no salvation?"

Answer: When we say, "Outside the Church there is no salvation," we mean that those who through their own grave fault do not know that the Catholic Church is the true Church, or, knowing it, refuse to join it, cannot be saved.

- (a) "Outside the Church there is no salvation," does not mean that everyone who is not a Catholic will be condemned. It does mean that no one can be saved unless he belongs in some manner to the Catholic Church, actually or in desire, for the means of grace are not given without some relation to the divine institution established by Christ." ("Baltimore Catechism.")

The second function of the Church, so we are told, is "to teach, to sanctify, (*i.e.*, bestow saving grace) and to govern the faithful in matters of faith and morals."

This authority to teach, sanctify, and rule the faithful is given exclusively to the Pope and those who have been given special canonical privileges and have received their power of jurisdiction through their union with the Sovereign Pontiff. Hence all people not subservient to the Pope are neither fit to be nor can they be

trusted as teachers, neither is their authority in judging spiritual matters to be recognized. Here is a typical quotation on the subject.

Luther, Calvin, Febronius, and the Gallicans, maintain that Christ conferred His power on the body of the faithful . . . the Catholic doctrine, contained in the Holy scripture, is that Christ conferred His authority immediately on the apostles, to be exercised by them independently of the faithful; consequently, that the Church is, by divine institution, an unequal society, consisting of superiors and subjects. ("Handbook of the Christian Religion," Rev. W. Williams, S.J., p. 79).

The good Catholic, therefore, is subject to and must never question the teaching or government of his superiors, the hierarchy of popes, cardinals, bishops and priests. Notice how the catechist puts it:

Question: How can a Catholic best safeguard his faith?

Answer: A Catholic can best safeguard his faith by making frequent acts of faith, by praying for a strong faith, by studying his religion very earnestly, by living a good life, by good reading, by refusing to associate with the enemies of the Church, and by not reading books and papers opposed to the Church and her teaching.

Question: How does a Catholic sin against faith?

Answer: A Catholic sins against faith by apostasy, heresy, indifferentism, and by taking part in non-Catholic worship.

- (a) Apostasy is the complete abandonment of the Christian faith by those who have been baptized.
(b) Heresy is the refusal . . . to accept one or more of the truths received by God and taught by the Catholic Church.
(c) Indifferentism is the error . . . that one is free to accept or reject any or all religions.

Question: Why does a Catholic sin against faith by taking part in a non-Catholic worship?

Answer: A Catholic sins against faith by taking part in non-Catholic

worship because he thus professes belief in a religion he knows is false. (See "Baltimore Catechism.")

The Administrative Offices of the Church

In order to establish and enforce their claims to be the divinely appointed superiors of all Catholics two dogmas have been promulgated by the hierarchy: first, the doctrine of papal infallibility; second, the indefectibility of the Church. Of the pope as Supreme Pontiff it is declared that "he cannot err when teaching or pronouncing a doctrine of faith or morals." By indefectibility of the Church is meant that the Catholic Church always does the will of God.

By teaching, sanctifying, and ruling in the name of Christ is meant that the Church always does the will of its Divine Founder, Who remains its Invisible Head. ("Baltimore Catechism")

The Roman Catholic may content himself with an attitude of blind submission to men professing to be his superiors and incapable of error or deflection from the divine will, but non-Catholics must judge what such devices and doctrines really mean in practice. Read carefully the following paragraph taken from the Jesuit official publication of April, 1948:

The Roman Catholic Church, convinced through its divine prerogatives, of being the only true church, must demand the right of freedom for herself alone, because such a right can be possessed by truth, never by error.

As for other religions, the Church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently in a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. . . . In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should be rightfully al-

lowed to live. But in doing this the Church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to de facto conditions, which must be taken into account in practical affairs. . . . The Church cannot blush for her own want of obedience, as she asserts it in principle and applies it in practice. ("Civiltà Cattolica," April, 1948).

Such a paragraph indicates that we are not here dealing with mere differences of opinion regarding theological definitions of the Church; rather are we facing the most open defiance to human liberties ever tolerated among free men. If any political party ever asserted it alone "should rightfully be allowed to live," that all other parties should be legally deprived of "opportunity to spread its beliefs," all freedom-loving people would rise up to protest and defend their inalienable rights. The issues, be it repeated, are not exclusively religious; they embrace the whole range of human affairs so that any man abstaining from involvement in the great debate must be prepared to sacrifice his most cherished possession — his freedom, under God, to live and labor without fear of men. Only as free men can we with a clear conscience be prepared to render an account unto God for the deeds done in the body.

The Church of the New Testament

It is significant that the only time the word "church" is used by our Lord Jesus Christ two cardinal facts are stressed: (1) He calls it "My Church;" and (2) declares "I will build it."

Of equal importance are two sentences from the Acts of the Apostles: (1) "Simon has told how God first visited the Gentiles to take from them a people to bear His name" (15:14); (2) "Day by day the Lord added to their company such as were to be saved" (2:47).

If we combine the remarks of Christ before Pentecost with the sentences from the Acts of the Apostles after Pentecost it becomes crystal clear what the church of the New Testament is.

"I will build . . ." — the promise

of Christ.

"Day by day the Lord added to their company . . ." — the statement of the book of Acts.

"My church" — the Lord's designation of His people.

"A people to bear His name" — the explanation of the author of the Book of Acts.

Hence the simplest primary definition of the New Testament church is that Christ built it by uniting in a common fellowship all who are saved (joined to Christ) through the preaching of the Gospel.

But how did the first company of New Testament believers recognize that others beside themselves were saved and added to the church? The Apostle Peter answered that question at the first church council recorded in the 15th chapter of the Book of Acts. Speaking of his preaching in the house of the Gentile, Cornelius, he declared (1) what made that experience unique, and (2) the only conclusion that it was possible to make of that unique experience.

And after a long debate, Peter got up and said to them Brethren, you know that in early days God made choice among us, that through my mouth the Gentiles would hear the word of the gospel and believe. And God, Who knows the heart, bore witness by giving them the Holy Spirit just as He did to us; and He made no distinction between us and them, but cleansed their hearts by faith. (Acts 15: 7-9)

Notice carefully the italicized portions of these verses. They indicate St. Peter understood perfectly that (1) the Saviour treats all believers alike, and, (2) allows no distinction to separate the members of His church one from the other; (3) the Holy Spirit was given unto the newest member of the church exactly as it had been given to the apostles and early disciples.

In the light, then, of what St. Peter tells us we conclude that the Lord Jesus Christ builds His church by uniting in one common fellowship all who are saved by faith through the preaching of the gospel and confirms them in their faith by the gifts of the Holy Spirit just as He did on the day of Pentecost.

A Christian is a man united to

Christ by the Holy Spirit. A church is a number of such men united together for the purpose of Christian worship and mutual watch and care. This is the scriptural definition which we are not at liberty to alter. (Dr. Charles Hodge from *Eternity*, June, '58)

The Christian Churches

As individual Christians were drawn together in a common fellowship by the Holy Spirit so whole congregations discovered they were bound together by their mutual faith. The church at Jerusalem was in fellowship with the church of Antioch, and the Corinthian congregation sent to the necessities of the church at Jerusalem. No church of the New Testament considered itself THE CHURCH having a divine right to exercise authority over all other congregations.

We have already referred to the first church council recorded in Acts chapter 15. Church historians, however, speak of "ecumenical councils" attended by representatives from all over the Christian world to discuss and affirm the basic theological dogmas of Christendom. Seven such ecumenical councils met between the years 325 and 787; six were called for by secular emperors, only one by the joint invitation of both the emperor and the Bishop of Rome. Thus through the first eight centuries of the church not a single ecumenical council recognized the superiority of the Bishop of Rome over all other bishops, nor do these centuries indicate any assertion of the dogma of papal infallibility. It was not until 1073 that Pope Gregory VII declared:

That the Roman Church was founded by God alone . . . That the Roman Pontiff alone can with right be called universal . . . That he alone can depose or reinstate bishops . . . That he alone may use (i.e., dispose of) the imperial insignia . . . that he may be permitted to depose emperors . . . That he himself may be judged of no man . . . That he may absolve subjects from their fealty to wicked men . . . (*History of the Christian Church*, Walker).

Unfortunately for Gregory VII, the immediate successors to the

throne of Peter were despicable characters and bitter rivalries broke out both in the hierarchy of the church and the imperial court. So bitter was the rivalry that as many as three popes claimed to be the Vicar of Christ at one and the same time. For over two centuries the church in the West reeled under the corruption and intrigue of these men and their emperors. No less than four so-called reforming councils were called between 1409 and 1439 to deal with these desperate conditions. Yet in no one of these councils was the Pope of Rome acclaimed as Sovereign Pontiff, the Vicar of Christ, the Visible Head of the Church. Men spoke openly against the popes and the claim of supreme authority promulgated by Gregory VII. The most severe critic was Marsilius, whose treaty doubtlessly prepared the way for Luther and Calvin whose voices would be heard two hundred years later. Marsilius wrote:

The basis of all power is the people; in the state, the whole body of citizens; in the church, the whole body of Christians. They are the legislative power; by them, rulers in church and state are appointed, and to them these executive officers are responsible. The only final authority in the church is the New Testament; but the priests have no power of physical force to compel men to obey it. Their sole duty is to teach, warn, and reprove. The New Testament teaches that bishops and priests are equivalent designations, yet it is well, as a purely human institution, to appoint some clergy superintendents over others. This appointment gives no spiritual power, nor has one bishop a spiritual authority over the other, or the Pope over all. Peter had no higher rank than the other Apostles. There is no New Testament evidence that he was ever in Rome. The New Testament gives no countenance to the possession of earthly lordships and estates by clergymen. No bishop or pope has authority to define Christian truth as contained in the New Testament, or make binding laws. These acts can be done only by the legislative body of the church — the whole company of Christian

believers, represented in a general council. Such a council is the supreme authority in the church. (*History of the Christian Church*, Walker)

The Protestant Church

Protestantism was as much a direct outgrowth of this opposition to the avowed supremacy of the Pope of Rome as it was against the existing corruption of Christian doctrine. The following five affirmations of the Reformation show how completely men repudiated the papal system:

1. Man is justified by his faith, whereas the Roman Church taught that works prescribed by the clergy and efficacious acts of the Church were essential to salvation.
2. The Bible is the Word of God and the infallible rule of faith and morals; whereas the Roman Church has assumed that the actions of councils and popes were as authoritative as the Bible, putting so-called tradition on an equality with the inspired Scriptures.
3. The individual has the right to study and interpret the Bible according to his conscience enlightened by knowledge and the Holy Ghost, whereas the Roman Church maintains that it was the only qualified agency to interpret the Scriptures.
4. The individual has the right to free personal judgment, or freedom of conscience, whereas the Roman Church claimed to have the divine truth and the right to interpret and enforce that truth, and the right to stamp out all heresy which may be described as any departure from its own interpretation of truth.
5. The priesthood of believers implied that man may go directly to God through Jesus Christ without clerical intermediary, whereas the Roman Church insisted upon the salvation of a man being dependent upon the Church, which was assumed to have "the keys." (*The One True Church*, Kale)

The foregoing facts do not indicate merely the points of difference arising between Protestants and Ro-

man Catholics; rather do they show that the Roman Church has never been able to establish its claim to be the only true Church of Christ and never succeeded in securing for herself the unqualified allegiance of all Christian congregations, not even before the time of the Protestant Reformation. Furthermore, our study does not support the idea that Protestants are anti-Catholic. On the contrary, Protestants come from an unbroken line of Christian disciples who have consistently refused to ascribe to any man the position and power which belongs to Christ alone. He, the Lord of Glory, is alone Head of His Church—a position He shares with none other.

None has written more beautifully the unity of Protestant churches than that venerable Presbyterian theologian, Dr. Charles Hodges.

These separate churches, however, remain one: (1) because they continue to be subject to the same Lord, to be animated by the same Spirit, and the same faith; (2) because they recognize each other as churches, just as every Christian recognizes every other Christian as a fellow believer, and consequently recognize each other's members, ordinances, ministers, and acts of discipline; (3) they continue one body because they are subject to one common tribunal. The tribunal at first was the Apostles, now the Bible and the mind of the Church as a whole, expressed sometimes in one way and sometimes in another. (From *Eternity*, June, 1958)



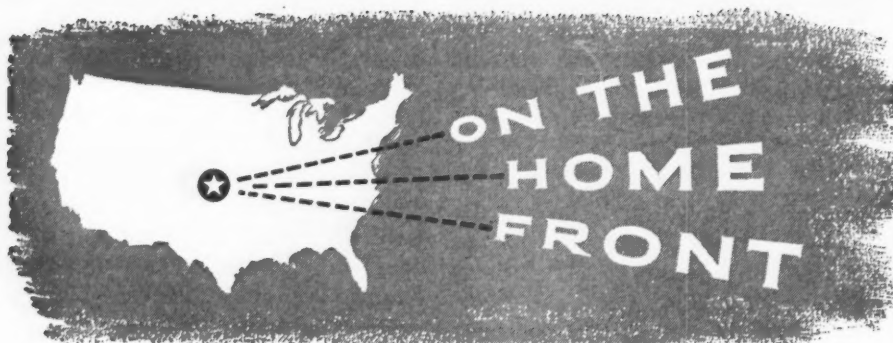
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Our Board of Trustees met during the closing days of September to review the work of the summer months and to lay plans for the immediate future.

Once again we were encouraged by challenges of expansion and the sense of confident assurance with which these dedicated men faced the future. As a Mission we covet the prayers of our readers for the projects that are to be launched as rapidly as funds become available. Two of the most important of these projects are: first, that Christ's Mission should go on the air here in the United States and via short wave and evangelical missionary radios; secondly, that our correspondence courses which have proven to be so popular in many homes and churches should be made available as textbooks for general Sunday School and church use. (A sample of our correspondence course lessons appears in this issue. See page 22.)

CONSULTATIVE CONFERENCE ON ROMAN CATHOLICISM IN LATIN AMERICA

The day following our trustee's meeting we gathered in a very exciting Conference of evangelical missionary leaders working in Latin America. (See "A Special Report," page 8.) Reports of God's blessing upon Protestant agencies throughout South America, especially in those countries where many are persecuted by fanatical Roman Catholic priests and people, were thrilling; but it was also clear that much work remains to be done and that a closer cooperative effort between Christ's Mission and evangelical missionaries must become part of any aggressive evangelical thrust in Latin America. The Rev. Joseph McCullough, Director of the Bolivian Indian Mission, challenged the Conference members to make adequate provision in their programs for evangelizing Roman Catholic priests and entering into closer cooperative efforts of evangelistic effort among the Roman Catholic populace. We believe much that is profitable to the work of the Gospel in South America will come into being as a result of this Conference. Keep watching the pages of CHRISTIAN HERITAGE for subsequent reports.

THANK YOU BRETHREN

The newest member of our extension staff returned from his first trip late in September, and several Texan pastors wrote to tell of blessings received through his ministry. The Rev. Harold Pultz, pastor of the Waugh Drive Baptist Church in Houston, wrote: "We received blessing, spiritual reviving, and renewed courage and strength through the Rev. John Zanon's visit to our church. Two adults were saved at the close of the service." The Rev. Jack Rotan, pastor of the Belaire Baptist Church in San Antonio, said: "We were so happy to have Brother Zanon for both services last Sunday. Without a doubt, he has one of the most forceful messages concerning Roman Catholicism that it has ever been our privilege to hear. Our church was filled for both services." Pastor William F. Hageman of First Assembly of God Church, El Paso, said: "We had about 250 persons in attendance on an off-night service with the Rev. John Zanon, and the interest was high and exciting. We had five Roman Catholic priests in the audience that evening. The priests stayed until 11 o'clock discussing the Scriptures with our people and Mr. Zanon."

THE BIG STEP

Introduced at the Conference on Roman Catholicism in Latin America, Christ's Mission's newest publication, The Big Step, tells of the increasingly important work of caring for Roman Catholic priests who have left the priesthood. Beautifully done, the booklet describes this well-known phase of our missionary work and includes brief statements of representative men whom it has been our privilege to help. Also included is an interview with the Executive Director concerning the manner in which this work is carried on. It is an excellent piece to put in the hands of your pastor and missionary friends, especially if they have any contacts with Roman Catholic people. Do pray with us that The Big Step may, under God, become the means of helping many hesitant priests to follow in the paths others have taken into the glorious liberty of the sons of God. Copies of The Big Step may be had simply by writing to our business office in Sea Cliff, New York.

From the Rosary to the GOSPEL

by Elsa Ferranti Piccoli

I was tied to crosses, paintings, statues, rosaries, priests, to the Madonna and also to the Pope . . .

It was near the end of the month of June when the heat is the dearest friend of the Roman countryside. I was traveling in a bus that climbed toward a mountain on a road steep and winding that led to a little city set upon a high cliff.

I pressed to my breast a beautiful bouquet of white carnations, with which I was to crown one of the most beautiful dreams of a young Catholic—I was to give them to a young Catholic priest, celebrating his first mass in his home town. My dream became reality when I met him.

I followed him anxiously through the solemn ceremony until the moment when I knelt before him and kissed the palms of his hands and was consecrated with sacred oil from the bishop.

Then all came to an end for that day. But the future reserved surprises sweeter and holier than those of that memorial and solemn day.

From my childhood I had as my best companion a Marion Rosary, and every day, more than once I repeated systematically these prayers believing to find in them the highest realization of my Catholic faith. I was among those closest to the priest, participating in all religious rites, serving the mass, acting in the little theatre of the diocese, taking part in the Catholic action group and even teaching the catechism to those younger than myself.

I met again, almost two years later, the same young priest. But this time it was not I who offered the flowers—it was he, instead, who offered me his love and with this the truth. He had won a spiritual battle, overcoming the strongest of Catholic obstacles, to embrace the gospel. Two years ago our meeting ended with

joy, but this day ended in tears. I cried all night because it did not seem possible to me that a priest of Christ could leave his mission and embrace another doctrine.

He said, "I searched for the truth," and he had found it in the gospel. But my blood, imbued with Catholic spirit, rebelled at his offer that did not seem at all to me a flower. But his phrase touched me and followed me for many days until the time I knelt as I had done many other times, at the feet of the priest. I was there to ask his advice, but he gave only a strong admonition not to follow the ideas of one that was now an apostate priest. Yet, the confessor that was before me did not have an answer when I told him that this apostate priest "looked for the truth in the gospel."

It was then that I began to have doubts concerning my life in Catholicism. Yet, the battle was hard. On one side, I had 28 years of Catholicism that kept me tied to crosses, paintings, statues, rosaries, priests, to the Madonna and also to the Pope.

On the other side there had begun a pouring of Bible proofs from him who had upset my life. My soul could not find peace anymore. Every sign or Catholic object that I saw upset me completely.

I did not go into the church anymore but remained a Catholic. But there was one thing that I could not avoid—the ringing of bells. This seemed to beat on my heart penetrating to the depth of my soul. It was then that I felt in myself things that I could never describe—reproaches for the bad that I believed I had done; and enticement to re-embrace that which I had abandoned.

But the day arrived when I could

Mrs. Piccoli's article was translated by Mrs. Gerald Paden (Via F. Cornaro 19 — Rome, Italy). The Padens have done missionary work in Rome for six years.

ascertain that the Lord is truly great and good. I was at this time bound by the ties of matrimony to him, who that day offered me his love and the truth. In the first place love, which conquers all, had been realized with him, and in the second place, the truth, which I had not yet understood. My husband, for some time a Christian, did not force his religion on me but continued to preach.

Then, finally arrived the great day. There were others that had talked to me of God and His word and with their example that word had victory over me. I knew then that this word is truly powerful for those who believe, and I also believed, sealing my faith with the act of obedience by baptism into Jesus Christ.

When I came out of the waters where I had been buried to rise again in Christ, joy won over every fear, over every anxiety that had tormented me for so long a time.

I know now clearly that he who had offered me his heart had above all offered his arm in showing me the way of salvation. Today, maybe I don't regret that famous trip or even the bouquet of white carnations. If I hadn't met that young Catholic priest of yesterday—today a Christian and a preacher of the gospel—I would not be a Christian or a child of God. My joy is now made full because my mother and sister have entered into the same salvation.

It is a matter of small consequence to us now that we are not accepted in our home towns or that our friends of the past are now our enemies, for God's grace is sufficient to make our lives complete, adding to us the joy of a baby daughter whom we are determined to raise in the faith.

My husband preaches at a newly established congregation in Rome which is challenging and at the same time satisfying.

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Christian Woman



Half a Million Filipinos Reached Through Bible Course

A unique ministry combining radio and Bible teaching by correspondence has reached out to well over half a million people in the 80% Roman Catholic population.

Back in 1949, Mr. Cyril Brooks, Plymouth Brethren missionary to the Philippines, launched the "Bible School of the Air." Through the facilities of the Far East Broadcasting Company's station DZAS in Manila, Mr. Brooks and his team began giving lessons in English from the basic Emmaus Correspondence Course, **WHAT THE BIBLE TEACHES**. At the same time, the course was offered free on request by correspondence.

The average new enrollment of 2,000 each week are largely due to the interest of present students who are encouraged to forward the names of their friends who want to study the Bible. Over 55,000 have completed the basic course and received the certificate and many have professed to believe.

The open interest in the Word of God is further demonstrated by the fact that at least three other Bible correspondence courses operating in the Philippines enjoy high enrollments and see evidence of God's blessing on their labors.

(FENS)

Hope of Christian Unity Dim in Rome

Vatican City's newspaper *L'Osservatore Romano* reported that hope for a reunion of Catholics and Protestants on the occasion of the forthcoming Catholic ecumenical council has faded as the ten preparatory commissions approached the end of their work.

After months of discussion on the possibility of closing the gap between Catholics and other Christians, Roman Catholic theologians are convinced that "the one true church of Christ is the Catholic Church" and that the only solution is for "those who glory in the name of Christians while being outside the church" to agree to a "return" to Roman Catholicism.

—N. Y. Herald Tribune

Building of Public High School Opposed

Strong opposition from Manville and Albion, Rhode Island, voters turned the tide against a local high school when a proposed \$1,800,000 bond issue to construct the school was rejected by 431 votes.

The question of the high school was bitterly fought for many weeks. Strongest opposition was registered by a "Fact Finding Committee," headed by Raymond E. Lamourreaux of Manville, and by priests of St. James Church, Manville, and St. Ambrose's Church, Albion. Sermons opposing the high school were delivered from the pulpit by both priests. The St. James Parish Bulletin declared: "Do not forget to vote on Tuesday, June 20. How? In which way? Just remember this:

"With a new high school, your taxes will be at \$36.75 per thousand in 1966; at \$41.00 in 1968. . . . We will have no longer a choice of school for our pupils except at another great sacrifice. It is so important for our youth in this age of ours to have an education where our Catholic heritage will be given them. You cannot fight materialism, immorality, communism, etc., except by faith and love, and *ONLY* a Catholic education can give you these. We cannot expect to form good staunch Catholics except by indoctrination of principles that will make them so."

—Pawtucket (Rhode Island) Times

Pope John Writes Concerning Indonesia

Pope John's letter to the bishop of Indonesia was published in the Vatican City's newspaper, *L'Osservatore Romano*. The letter named the establishment of the local hierarchy in Indonesia, keeping in step with the growing number of Catholics in the country. There are now 8,000 priests and a promising and numerous group of seminarians.

(FENS)

Pope Favors Puerto Rican Bishop

Bishop James E. McManus, C.S.S.R., (Congregation of the Most Holy Redeemer), of Ponce, reported that during an audience with the Pope, the latter told him that he sided with "those who receive the most blows."

Writing in the Catholic interdiocesan newspaper, *El Debate*, the prelate, noting that "enemies" have criticized the Puerto Rican Bishops to the Holy See, said it was "truly consoling" to receive from the Pope "his genial smile, his fatherly kindness, his sympathy, and wise words of advice."

The Bishop made the comment against a background of controversy that reached a peak in the fall elections of last year. He remarked that the Pope was "not unaware of our problems." Admitting that he did not know all the details about events in Puerto Rico, the Pope was not prepared to give directives.

"But since the enemies of the Bishops have not omitted to inform the Holy See . . . of all the so-called errors of the Bishops," wrote the prelate, it was heartening not to be "condemned nor criticized" by the Pope.

—The Register

Reformed Church of France Aids Former Priests

According to a statement made recently by a Vatican official, a "disturbing" number of Italian and French priests are leaving the Roman Catholic Church. Many of them are joining Protestant churches.

No official figures have been issued on the number of priests involved. But Protestant sources have suggested that 5,000 Italian priests and more than 1,000 French priests have left the Roman Catholic Church in the past 15 years.

Last year a conference was held in France to consider the problem. It was decided to form a committee consisting of 40 ministers of the Reformed Church of France, all of whom have been former priests, to lend assistance to all who abandon the Roman Catholic priesthood.

—*Ulster Protestant*

American Priest in Charge of Peru's Food Plan

The Peruvian government has named the Rev. Robert Kearns, M.M., (Maryknoll Priest), a former New Yorker, director of a school lunch program in the Andes mountains of southern Peru.

A number of schools operated by Protestants will also be served.

The Puno Lunch Program is a departure from the U. S. government's former policy of working only and exclusively with the Peruvian government in the distribution of relief. This indirect use of private organizations is seen as opening the way to making more use of American organizations which have years of experience in Peru.

(NC)

Convert Makers of America

The Rev. Erwin A. Juraschek of San Antonio, national director of the Convert Makers of America, called for a "doorbell apostolate" to spread the work at the organization's convention held in Pontiac, Michigan.

Among other things he declared: "We want a convert for every Catholic layman in the United States. Give us that and in 20 years all America would be Catholic — and soon the entire world under 'one fold and one shepherd!'"

—*The Catholic News*

Catholic Message on Wheels

A predominantly Baptist County, in North Carolina, is receiving the Catholic message on wheels. Priests have taken the Miraculous Medal Motor Mission, operating out of Raleigh, to Bessemer City, Cherryville, and Dallas, presenting programs every evening.

Informative talks about the Catholic Church are given and questions are answered about religion and Catholicism, both publicly and privately.

—*Charity and Children*

Continued Persecution in Spain

According to Jehovah's Witnesses, "ruthless suppression" of non-Catholic religions is being carried out in Spain.

In its official publication *Awake*, the denomination reported that "official government decrees have mobilized the police of the nation to hunt down those who read the Bible and to put an end to any free discussion of it."

Numerous cases were cited in which private homes were allegedly raided, Bibles seized, and persons arrested, jailed, and "brutally manhandled" because of their religion.

—*New York Journal-American*

Jesuit Secret Mission to Russia

Plans for secret missionaries to carry the Catholic religion underground into the Soviet Union have been disclosed by a U. S. Jesuit priest, the Reverend John Ryder, who declared that he is ready to go into Russia as the priests of Reformation times. Then, they disguised and smuggled themselves into anti-Catholic Britain to offer Mass, administer the Sacraments, and seek converts, knowing that they were facing almost certain capture and a terrible death.

—*The Catholic News*

Catholic Press Gains in Year

Circulation of Catholic newspapers and magazines in the United States and Canada during 1960 rose to a total of 28,867,774 according to the Catholic Press Association.

The 1961-62 Catholic Press Directory, published by the association, shows that for the second straight year the total circulation of Catholic publications increased by more than a million and a half over the previous year.

—*The Catholic News*

Washington, D. C.: Emerging Patterns (continued from page 20)

passages of "Mater et Magistra" that deal with the problems of poverty, want, political suppression and violence to human dignity faced by so many of the world's millions. Economic systems that serve man's wants by observing the principle of just distribution and charitable use of wealth, and social systems that reflect and protect his dignity, should be the flowering of man's communal life. This is truer today than ever before since science has raised our capabilities to such extraordinary heights.

Your encyclical will be read for many generations. I profoundly believe its wisdom and vision will help to change the course of history toward creative fulfillment of man's gifts rather than wanton destruction of them.

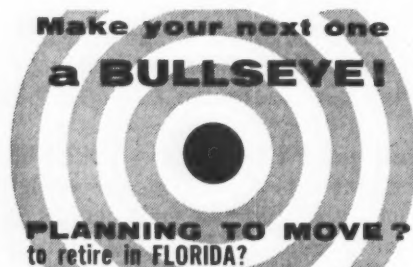
Most respectfully yours,
ARTHUR J. GOLDBERG
Secretary of Labor

Castro and the Churches
(continued from page 11)

tionary Government — which repeatedly stated they were not going to interfere with religion—is really saying what you can preach and what you cannot preach.

* * *

The Church in Cuba has to work under very trying circumstances, but that, of course, does not mean that it is going to be defeated: "The gates of hell shall not prevail against it." Its power does not come from armies or armaments—be they ancient swords or modern atom bombs—but from the Spirit of God the Almighty, the Creator of heaven and earth. Again we say with the psalmist of long ago: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh" (Psalm 2).



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BOOK REVIEWS

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The Question of South Africa, by Paul B. Smith, B.A., D.D., F.R.G.S., The Peoples Press, 1961, 126 pages, \$1.35.

Reviewed by Francis J. Kieda

Without drawing any definite conclusions, the Reverend Smith brings before our eyes a kaleidoscopic panorama of people, events, and movements in the great reaches of South Africa. Politics, race, apartheid compounds, homes, farms, and reserves are viewed with a rapid survey. Politics and race are extremely complex and there are difficult problems to consider and resolve.

Apartheid is the bane of humanity. Its practice and policy in South Africa is deplorable. Fundamentally, apartheid means separation. In South Africa this involves many things that the rest of the world has ignored. Apartheid entails not only separation of races, but also of religion, of moral standards, of financial standards of health and cleanliness; it is not only a political policy, it is a desperate struggle for survival. The African desires "Africa for the African," discountenancing all extraneous control. Never admitted to an equality with the white man in South Africa, the African national repudiates co-existence with the European.

On the other hand, there are many individuals who are working for a change, evaluating their present attitudes, and endeavoring to inject some basis for an understanding and amelioration of relations between the races.

Dr. Reeves, one-time bishop of Johannesburg, who was deported because of his opposition to apartheid, declared that "unless sufficient pressure can be brought to bear on the South African Government to change its present racial policies, the chances are that this new day will only come after a titanic clash between the Gov-

ernment and the nonwhites" (*The New York Times*, March 5, 1961).

In pondering the South African situation several points of paramount importance should be highlighted, such as, the Christian understanding of the Gospel for relationships among races, an understanding of contemporary events from a Christian point of view, and the witness of the church in respect to justice, mission, and good will.

The author concludes on this note stressing one possible answer—stemming from the heart, there should be a drawing of men of all races together in one great revival, in one great wave of evangelism.

* * *

Learning To Live, by Alan Redpath, Wm. B. Eerdmans Publishing Co., 1961, 132 pages, \$2.25.

Reviewed by F. J. K.

Alan Redpath, Pastor of the Moody Memorial Church, Chicago, Illinois, and founder of the Mid-America Keswick Foundation, provides us with a series of splendid messages for our spiritual refreshment and revival.

The lessons given in this book tend to emphasize one paramount fact, the Lordship of Jesus in the life of every true Christian. Indeed, this Lordship is a necessary and essential step to promote the spiritual life of the local church.

Numerous precious gems may be gleaned by devoted followers of the Master. We must realize that Christ is not interested in taking a crowd of spiritual cripples through a spiritual hospital and ultimately into heaven. He is interested in making men whole.

When there is urgent need and man feels hunger for the Bread of Life, the Lord never conceals Himself. He is ever ready to lend assistance. The

Canaanite woman, a Gentile, realized that there was no help save through Jesus. This was a marvelous triumph of faith against adversity. Our Lord responded saying "great is thy faith," and immediately her daughter was made whole.

Three great words are underscored in the Scriptures that depict diverse regions of experience in which every man must dwell. Of course, we do not all live in them at one and the same time. The first, the most terrible, is the area of condemnation. This is the condition of man without hope, enveloped by sin, far from God, and repudiating His justice and mercy. The following two are the areas of justification and sanctification. These are saving experiences, for man comes to the knowledge of his ultimate destiny, acknowledging God's supremacy, redemption through His Son Jesus Christ, recognizing his utter dependence on Divine Providence, confessing himself a sinner before the throne of God, accepting His gracious pardon, and persevering in the life of the Holy Spirit. Man, thus, has a foretaste of celestial joys during his earthly pilgrimage to the eternal shores of everlasting bliss.

What a blessing to contemplate the divine love, mercy, justice, and providence which come from the perusal of this inspiring book. Today, more than ever, the world, on the verge of disaster, must return to the perennial truths as offered to us by the goodness of God in the pages of the New Testament.

* * *

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The Man God Mastered, by Jean Cadier, Wm. B. Eerdmans Publishing Co., 1960, 187 pages, \$3.00.

Reviewed by F. J. K.

Serving as a splendid introduction to the life and work of Calvin, *The Man God Mastered* presents a portrait of an international and supranational churchman and theologian of the Reformation in France and Switzerland.

The international nature of Calvinism, and his far-reaching influence, may be seen and felt in the gigantic Monument of the Reformation at Geneva; that "godless city" which he made a "city of refuge" for persecuted Reformers everywhere and a watch-tower and General Headquarters of world Protestantism.

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(continued on next page)

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Book Reviews (continued)

according to Calvin, only a Reformed Church could combat the supranational Church of Rome. The Reformed Church of Geneva, the Reformed Church of France, the Reformed Church of the Low Countries, and the Church of Scotland, possess their own characteristically Calvinistic Confession of Faith. Likewise, Calvin's influence upon the Church of England, upon its Divines and Articles, as well as upon its Catechism and its formularies, cannot be gainsaid.

However, the burning of Michael Servetus was always a stigma upon Calvin's escutcheon. "The smoke from this fire has never ceased to blacken the memory of Calvin from that day (October 27, 1553) to this" (p. 149). In 1903 World Calvinism repudiated its founder's often-quoted act of cruelty by erecting a monu-

ment of expiation on the site of the "One Protestant Stake," bearing the following inscription: "Respectful and grateful sons of Calvin, our great Reformer, but condemning an error which belonged to his century and firm believers in the freedom of conscience according to the true principles of the Reformation and the gospel, we have raised this expiatory monument."

Calvin was a noted theologian. His *Institutes of Christian Religion* became to Reformation Europe what the *Summa Theologica* of Thomas Aquinas had been to the Medieval Church and still is.

The common mistake is frequently made by critics of Calvin, whose armchair criticism has not been buttressed with even a cursory glance at the *Institutes*, still less at the commentaries and confessions, of making Predestination—the end and the beginning of Calvin's Creed.

Without minimizing the difficulty of the issues at stake, or side-stepping the problem, it must be said that the Sovereignty of God rather than the decree of "Double Predestination," with all its Augustinian logic strictly interpreted by Calvin, is the quintessence of Calvinism.

Two mottoes highlight Calvin's theology. One is the motto of the Genevan Commonwealth itself, *Post Tenebras Lux*—"after the shadows light"—and the other epitome of his own theological system, *Deo Soli Gloria*—"To God alone the glory."

Calvin's influence is all-pervading in every part of the world, and the monument to his greatness is an international one in the city which John Knox, who once refused an English bishopric, called "the most perfect School of Christ that ever was since the days of the Apostles."

Second Century Protestant Preachers (continued from page 7)

These beliefs have profound significance for Latin America today, especially since they relate the Christian faith to the world and society in an intimate way. We do not maintain that Presbyterians in Latin America are preaching a full-orbed Gospel which embraces all these doctrines or propositions, for the tendency too often is for preachers to confine their message to the "grammar" of religion rather than to preach a message which is life-related, but they are ideals of many conscientious individuals.

The representative form of government adopted by the United States was patterned after that of the Presbyterian Church in which authority resides with the people themselves. The son of a former president of Colombia put in written form a series of lectures given in the law school of Bogota under the title "La Estirpe Calvinista de Nuestras Instituciones" (The Calvinistic Origin of Our Institutions). In different words the idea underlying the phrase, "We the people . . ." can be found in most of the Latin American constitutions.

It can be claimed that the democratic procedures arising out of this principle as they are used in the local

church, the presbyteries and other church bodies, are a training ground for democracy and good government.

If these principles which we have enumerated above were to be woven into the fabric of Latin American life to any extent, a totally new pattern of society would emerge.

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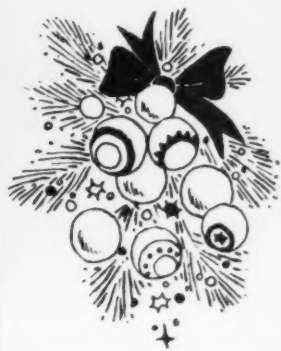
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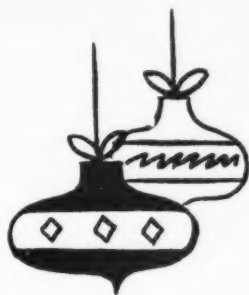
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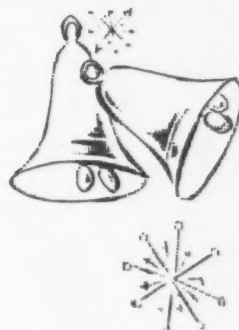
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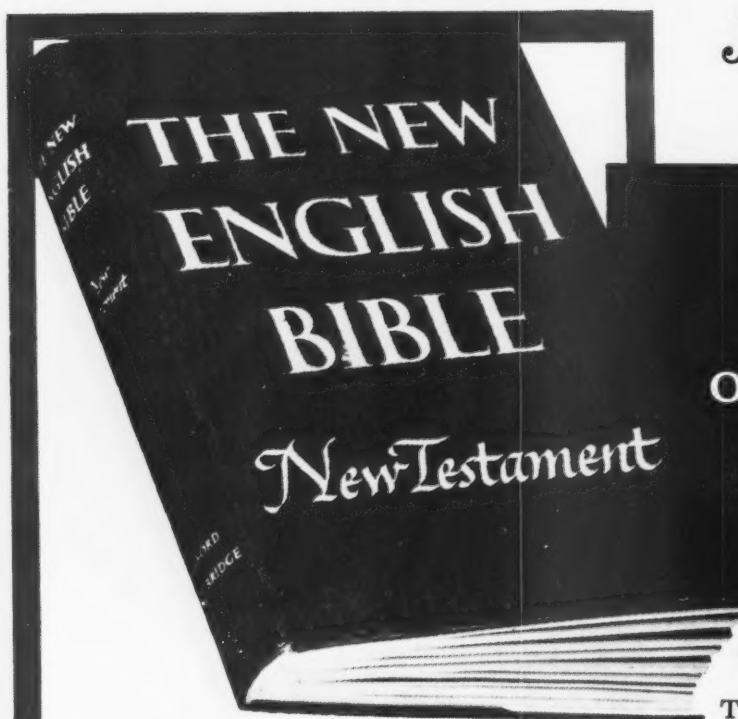
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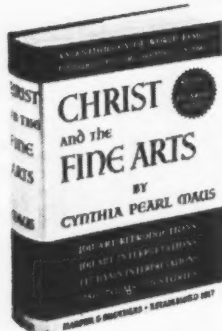


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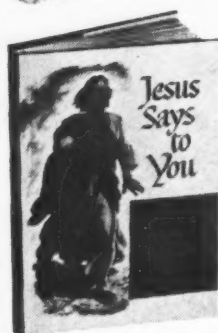
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